

FEMALE POLICY

DETECTED:

OR,

The Arts of a Designing
W O M A N
Laid Open.

In Three BOOKS.

- I. Of their Allurements, Inconstancy, Love
Revenge, Pride and Ingratitude.
- II. A Pleasant and Profitable Discourse in De-
fence of Married Men, against Pevish, Fret-
ful, Scolding Wives; with several Notable
Examples of the Mischiefs and Miseries which
have attended their Lust and Pride.
- III. And Lastly, a Character of a Vertuous
W O M A N; or, Wife indeed.

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THE
EPISTLE DEDICATORY
TO THE
Apprentices of LONDON.

WE may observe the Happiness or Unhappiness that waits upon this Life, are most commonly owing to the Vigilant and Industrious, or the careless and ungovern'd Actions of our Youth; and as the former lays a probable Foundation, upon which (by a continued Care) we may build our succeeding Fortunes to a comfortable height, so the latter robs us of that Substance upon which we ought (for our Security) to place the Pedestal of our future Prosperity: And as there is nothing tends more to the Destruction of Youth, or renders them more incapable of considering their own Welfare, than the Conversation of Intriguing Women: I thought, young Men, I could not do you a greater Service in this Age, where to tempt cunningly, and deceive slyly, are the Study of the Female Sex, than present you with a small Pocket-piece, which shall serve as Armour to defend you from the Darts thrown from Wanton and Designing Women, whose evil Communication corrupts good Manners, and will make you (if deluded by them) Disobedient to the Laws of God, undutiful Children to your Parents, unjust Servants to your Masters, ill Husbands (when you Marry) to your

A 2 Wives,

The Epistle Dedicatory.

Wives, bad Fathers to your Children, Enemies to your Countrey, and Slaves to others, as well as to your own Vices. There is nothing more evident, than that several young Men in this City of London have been drawn aside, to their Ruin, by the attractive Sorcery of these bewitching Load-stones, which having been observ'd of late by the Right Honourable the Mayors, and other the Justices of London, that they have been so commendably Industrious in suppressing this Vice, within the Bounds of their Jurisdiction, that it is a hard matter for a Night-walking Strumpet to strole through the City unpunish'd. The Magistrates have done their Parts, and nothing is requir'd further, (for the more effectual Promotion of the City's Glory) but your Care to avoid the Lust and Subtilty of those private Madams, whose gay Apparel, and false Pretence to Modesty, gives them Covert in reputable Families, where they herd with the Vertuous, declaim against the Vices of the Age, and seem to wonder at that Wickedness in others, which themselves do practice daily, to maintain their Pride.

I have therefore Taught you how to know these Vultures in Peacocks Plumes, and how to avoid them, and how to converse with them without Prejudice in the following Treatise, which I dedicate to your View, and commend to your Practice, as you are the Flower of our Nation, and Glory of the Metropolis; to whom

I subscribe my self
Your most humble Servant

E. W.

THE

T H E
P R E F A C E.

THe Study of Designing Women in all Ages having been to Improve, and set off *Nature* with such *Artificial Charms*, alluring *Dresses*, and *resistless Glances*, that most of our *Youth*, before they have shifted o the tender years off their *Infancy*, are subdued by their Politick Inducements, to their *Ruinous Embraces*, which are frequently succeeded by irrecoverable *Injuries*, either to *Estate* or *Person*, if not *Both*, except withdrawn *Timely*, (by *Prudence*) from this *Epidemical Folly*.

I have therefore thought it necessary, to present the *Age* (in this following *Treatise*) with a fair Prospect of the Dangers that wait on the *Conversation* of *Intreiguing Women*: With a *Scheme* of their *Allurements*, *subtile Stratagems* and *Devices*, by which they oft *Trepan Unwary Youth*, into a State of *Misery*.

I have not only (in brief Sentences) laid open the *studied Policies*, and *cunning Delusions* of the *Female Sex*, but have given such *Maxims* of *Prudence*, that shall Arm you against their *Subtilties*, and teach you to act *Counter* to all their *Designs*, though laid and carried on with the greatest *Cunning* and *Industry*.

As *Vertue* is better understood by *Experience*, than *Precept*, so the knowledge of *Vice* is better gain'd by *Precept* than *Experience*; and as all things are distinguished by their *Contraries*, so it is necessary to be acquainted with the latter; to com-

The Preface.

pare it as a Foyle, to set off the true Lustre and Beauty of the former.

In the Performance of my Task, I have been as Compendious as possible; so that I hope I shall neither offend the *Judgment* or *Trespass* much upon the *Patience* of the *Reader*, but rather furnish him with such *Rules* and *Maxims*, against *Designing Women*) that shall be delightful to Read, easie to Remember, and very proper to *Practice*.

There are few Persons, who have been reduced from a Plentiful Fortune, into a State of Necessity, but the World may observe, *Women* have always had the greatest share in their *Ruin*; Therefore, to be fortified against *Female Policy*, is a matter of no small Moment; and he that is without these *Prudentials*, is not a day secure of either his *Estate* or *Person*, from the *Gripes* of a *Female Vulture*, but is lyable to be Trick'd into such Labyrinths of *Misfortune*, where you will find no Clue to return by to his former *Liberty*.

All that I entreat of the *Youthful Reader*, is, to peruse it without Prejudice, and make it useful to himself, and I will engage, he may at Eighteen or Twenty Years of Age, evade the *Designs*, resist the *Temptations*, and withstand the *Sorcery* of those *Crafty Witches*, better than most Men (without it) shall be able to do at *Forty*.

I do not intend any affront to the *Chast* or *Vertuous*, nor would I have them offended at my Undertaking, for my Design is rather to raise them to such an Esteem, that none should have Title to *Love* or *Admiration*, but such *Women*, whose affection to *Vertue*, and resolutions against *Vice*, shall oblige them to be *Faithful*. And if the *Reader* will observe the *Rules* I have laid down, he shall know how to *Judge*, and how to *Choose*; To *Instruct* him in which, is the end of the following *Treatise*.

Female

FEMALE POLICY

Detected &c.

CHAP. I.

Of the Allurements of Women.

OF all Vices, an unlawful Freedom with the *Female Sex* is the most predominant, and, of all Sins, hath the most powerful Temptations and Allurements to betray and draw Men into this Folly. The Inducements of the *Fair Sex* are so prevailing, a Propensity in Nature so forcible, it is hard to stand unmov'd, when tempted forward by the Charms of a subtle Woman, and drove by the frail Desires of an unbounded Lust.

But as there is no Passion too strong to be conquer'd, or Temptation too great to be resisted; so if you will observe the Maxims I shall give you in this little Treatise, you will be arm'd against *Beauty*; make *Love* your Subject, and all the Subtilties of the *Fair Sex* shall truckle, and become Instruments of your Direction, instead of your Ruin.

Be careful how you conceive too good an Opinion of a Woman at first Sight, for you see not the Woman truly, but her Ornaments.

Paint, Patches, and fine Dresses, are to hide Defects; for Beauty, like Truth, is always best when plainest.

Many in rich Ornaments look inviting, whose Beauty, when they undress, flies away with their Apparel, and leaves you (as *Juno* did *Ixion*) nothing but a cloudy Mistress to embrace.

If you like a Woman, and would discover if she be in Nature, what perhaps she may seem by Art, surprize her in a Morning undrest, and it is Ten to One, but you will find your Goddess hath shifted off her Divinity, and the Angel you so much admired turn'd into a *Magmellion*.

Be always Jealous of a Maid, who extols her own Vertue; a Wife, who exclaims against her Husband in his Absence; and a Widow, that courts your Company; for when a Woman praises her Vertues, 'tis as a Shop-keeper does a Commodity, with a desire to be rid of it; and she that will lay open the Failings of her Husband to another, will, to the same Man, lay open her self whenever he shall require it of her; and when a Widow seems fond of your Conversation, besure 'tis through design; and if you are not careful, she will bury you alive.

Be not tempted to pick up any Woman in the Street; but if you should, besure you have one Eye before you, and another behind you; for wheresoever Lust leads, Danger follows.

Covet not the Presents of a fond Woman,
for

for they are Baits left to insnare you, and while you think you are a gainer by her Gifts, you are losing your Self.

Whoever is trepann'd by a Woman's Smiles, is as a Fly hampered in a Cobweb, who waits the Leaseure of the Spider when he shall be devoured.

He that serves the Lust of a Woman, makes himself her Monkey ; for she admires him no longer than while he is playing with his Tail.

Be careful how you live upon a Whore, as how you keep one ; for by the former you will get nothing , and by the latter lose every thing you have got.

Mistrust a Woman that seems Rich by her own Discourse ; for she that talks much of her Fortune, hath generally but little.

Think not every Woman Rich that wears gay Apparel ; for many forfeit their Vertue, to maintain their Pride.

Build not too great a Faith upon the sight of a few Guineas, or a Gold Watch, these may be but shooing Horns, to draw you on to your Ruin.

Believe no Man's Affirmation of a Woman's Fortune, unless you know him ; for Designs are never carry'd on without Abettors.

Be sure of her Portion, though you take her Vertue upon Credit ; but he that takes both upon Trust, may find, when too late, he hath neither to trust to.

Endeavour not to continue a Woman's Love by Gifts, for every Present you make her may be

be the Purchase of a Rival: besides, they love Gifts, and if you use them to it, they will Love you no longer than you are giving.

Believe not the trivial Favours of a Woman a demonstration of her Love; for they take pride to be Belov'd, though it be by those they Scorn.

Raise not an Opinion of your self upon the Flatteries of a Woman, nor think her Praises any sign of Love, but of her Cunning; for *Designing Women*, like great *Politicians*, flatter them most they design to Ruin.

Let no Woman charm you with the Musick of a smooth Tongue; for many can talk well, that act ill.

Believe no Woman the more Virtuous for resisting the first Attempt; for, like besieged Towns, they will withstand several Efforts, and, at last, Surrender upon Capitulation.

Some Women (like strong Holds) are to be taken but one way, which if you cannot readily discover, be content, she her self will find ways to direct you, if she likes you.

When a lewd Woman serves your Necessity, 'tis with a certain expectancy you should serve her Lust: her Kindnesses are measured by your Capacity, and a continuance of her Favours dwell upon the Repetition of your Performances; she will stretch her Purse-strings to support you in Extravagancy, if you strain as hard to supply her unbounded Leachery; but be sure she will be your Servant no longer than you will remain her Drudge.

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Female Policy detected.

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Who is *Stallion* to a *Whore*, is a *Slave* to *Iniquity*, and a *Champion* to anothers *Vices*, a *Coward* in a *Good Cause*, and a *Curse* to himself.

Let no Woman tempt you by her Wit to Love her; for she who hath Wit enough to tempt you, hath enough to deceive you.

Suffer not your self to be Ensnared by a Woman over free in her *Gestures*, or *Conversation*; for whosoever is much active in *Behaviour*, behaves her self like a *Lover* of much action; and whoever is free in much *Company*, will be much freer when but *Two* together.

Think not the Amorous Glances of a Woman towards you, gives you Title to her Affection; for they can look one way, when their Hearts are another.

Expect no good Quality in a Woman more than what she shows; for it is a *Maxim* in their *Politicks*, to put the best side outwards.

If you Love a Woman, be careful how you show it; for your *Nibbling* at the *Bait*, may too early discover a Willingness to be *Caught*.

Waste not your Strength in the Enjoyments of *Beauty*, neither your Time or Money in Corrupting Vertue; but Marry a Chaste Wife, of a Good Family, with a Moderate Fortune, and you need not question being Happy.

CHAP.

C H A P. II.

Of the Inconstancy of Women.

WHosoever resigns her Vertue, to gratify anothers Lust, will not scruple the same Freedom with another, to Pleasure her own; for few Women Love so well, as to Love a Gallant better than themselves.

She who will lose her Reputation to Oblige you, will Hazard your Love to Gratify herself; and she that will do both, can never be Constant.

Put no Confidence in a Woman that hath lost her Honour; for she who is without Reputation, hath nothing to engage her to be Faithful.

Constancy is maintain'd by Vertue, and she who hath lost her Vertue, hath nothing left to oblige her to be Constant.

She that prefers Pleasure before *Vertue*, will be Constant to her Lust, but not to you.

Nothing engages a Mans Affection so much to a Woman, as a belief of her Constancy; but 'tis better to believe her otherways, for then she can never Deceive you.

Women are sensible that Constancy is more priz'd than Beauty; but it is a Maxim among their Sex, to Deceive us most in what we most Value.

Nothing is more Ridiculous than to keep a Miss; for she that you keep, will keep another if

if she can; there being the same Ambition in her to be Mistress of another, as there is in you to be Master of her: and he that thinks a Woman Constant, because he keeps her, proves a Knave to himself, and a Fool to his Madam.

Put no Faith in a Woman that is Wise to another; for she who is not Constant to her Husband, will never be so to you.

A Woman who hath a Husband, and will admit of a Gallant, let him look upon her as Faithful as Monsieur Raggon's Mistress, who was Constant to the whole Troop.

A Married Woman, if Lewd, is Subtle by Experience; for she who hath her Husband to Deceive every Day, can Deceive a Gallant at Leisure.

A Durable Love is the Supporter of Constancy; but that Love can never be Lasting which stands on a False Bottom.

Be Constant to no Woman but a Wife, if you be, you Deceive your self; expect no Constancy in a Whore, for she'll deceive you.

Credit no Womans Words who hath lost her Vertue, but believe the contrary, for she talks Counter.

If you have Contracted any Friendship with a Woman, let all she can do for you be no more than you deserve; but if she prove Constant, let it be more than you expect.

Think not a Woman is most Faithful to him she is most Fond off; for to him she Deceives most, she seems always most Obliging.

Believe not all to be Virgins that talk much of

of their Virginity ; for all would seem Maids that have been made otherwise.

To one, a Woman may be Constant ; but if she divides her Affections between two, she can be Constant to neither.

If you are Familiar with anothers Wife, believe her not, when she says she knows none but her Husband and you ; for she will Swear to her Husband, she knoweth none but himself.

Credit nothing a Woman says, as to her Constancy or Vertue ; for she will Justify her Innocence before him, with whom she hath been Guilty.

Love no Woman in the Absence of her Husband ; you only stop a Gap for another, who will return you no thanks for your Labour, and remember, his Approach, will be your Distance.

If you Love a Woman, Conceal it, Oblige her with common Courtesies, but show no Passion ; for by your Prudence you may Master her, to whom a discovery of your Love will make you become a Servant.

Measure a Womans Love by her Jealousy ; for she Loves him best of whom she is most Jealous, and of whom she is most Jealous to him she is most Constant.

Be Jealous of a Woman that wo'nt be Jealous of you ; for she that won't be Jealous Loves you not ; and she that Loves you not will never be Constant to you.

Answer all the expectations of a Woman

you

you would keep Constant ; for one single neglect hazards the loss of her Affections.

Keep a watchful Eye over the Woman which you Love, seem not to be over Credulous of her Vertue, if you do, she will make tryals of your Faith.

She who Kisses her Husband in Publick, hath generally her Eyes upon him she would Kiss in Private ; and she that will Kiss both in Publick and Private, values not where she Kisses.

Be Constant to your Wife ; that she may be Constant to you ; for Gratitude may constrain a Woman to preserve those Bonds which Revenge may make her violate.

Chuse for your Wife a Prudent Woman ; for Prudence preserves Vertue, Vertue Love, and Love Constancy.

Inconstancy in a Wife makes Wedlock a Bramble, which bears Abundance of Thorns.

Inconstancy in a Husband makes Inconstancy in a Wife ; and an inconstant Wife makes a Husband a constant Cuckold.

Trust no Man with your Wife Abroad, nor court your Friend to bear her Company at Home in your Absence ; for Opportunity and Importunity may conquer the most Heroick Vertue.

Carry no Man to your Mistress if you prize her ; for if she loves you, she will be civil to your Friend for your sake.

'Tis the Policy of a *Designing Woman* to oblige the Friend of him that loves her, to acquaint

quaint her self, by that means, with his Affairs, that she may manage him the better.

Most Women are of cold Constitutions, and under the Dominion of the Moon; and, remember, 'tis an approved Maxim, That all *Sublunary things are subject to Mutation.*

Constancy is a great Vertue, and its opposite is a dangerous Vice; whoever neglects the former, to practice the latter, is neither to be Belov'd or Trusted.

'Tis Good to be Wise, 'tis Wisdom to be Just, and Just to be Constant.

CHAP. III.

Of the Love of Women.

THE Love of a Woman is easie to be gain'd, but difficult to be preserv'd; you may with more facility subdue Vertue, and bring a Chast Woman to your Embraces, than engage her to be Constant, after she hath resign'd her Honour. 'Tis a receiv'd Opinion among their whole Sex, That the *Passion of Love* ceases in a Man after Enjoyment, and the Esteem he had before of her Person is much lessen'd by her Condescension to his Desires, which Conception occasions her to withdraw her Affections from you, (unless every Hour you confirm her in a different Faith by fresh Assurances) coveting to be Belov'd by some Body who hath a good Opinion of her Vertues; for there is nothing

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nothing more certain, that Women who have been deceiv'd themselves, take a secret Delight in Deceiving others ; therefore, you that are the Deceivers, be careful you are not deceiv'd.

The love of a Virgin is innocent and lasting, as her Vertue. The love of a just Wife friendly and delightful. The love of a Widow politick and deceitful. The love of a lewd Woman lustful and revengeful.

If you are the Favourite of a Lady, and depend upon her Courtesies, you must be industrious to oblige her, and as watchful to preserve her from the Efforts of Rivals, or you will soon find your Mistress like a Pot-Gun, the last Pellet she receives will drive out the former.

Sympathize not with a Woman who loves you Passionately ; for as she finds your love encreases, she will cool her own with the Assurance of yours.

If you have gain'd a Woman's love, and would preserve it, be sure be constant in your Visits, or you will find most Women have so bad Memories, that a Weeks Absence will make them quite forget you.

The love of a Woman hath its Seasons, like the Year, its Spring, Summer, Autumn and Winter. It begins with a warm desire, and is nourished to a greater heat, by the kind Influence of the Object, till the Harvest of her Joys are full ripe : but when the Fruits of her Affections are pick'd and gather'd, you will soon

perceive some sharp Breezes, as Signs of an approaching Winter.

The love of a Chast Woman will be continued towards you as long as you behave yourself well ; but the love of a Woman who hath lost her Vertue, is but during Pleasure.

Love a Woman with Moderation that loves you to an excess ; her Passion will naturally reduce it self to the same Equality, for no Excesses are lasting, and then you have the Advantage, for the Continuance of a little love shews a constant Temper, and looks friendly and obliging, when a Passion cooled to the same Indifferency will look slighting and neglective : besides, he that loves a Woman too much, is apt to love himself too little.

Depend not on the love of a lewd Woman, 'tis a Reed will soon deceive you, her love is intangled with her Lust ; to continue the one, is to be a Slave to the other ; and rather than be that, I would share the Punishment of *Sisyphus*.

Secure not your love to a Woman by Oaths or Protestations ; for she will then think you have bound your self to continue that Respect which would be otherwise her Care and Study to merit and preserve.

Let not the Protestations of a Woman's Love to you be a President for you to follow though you Love her, for she does it purely to tempt you to give in the same Security, that she may have the more to upbraid you with whenever you shall prove false.

If you are Belov'd by a Person you cannot Marry, whom you are willing to secure to your own Embraces, draw what you can from her by Insinuations ; the more you get, the faster you bind her ; she will not part with that easily, she hath purchas'd dearly ; and the more you cost her, the more she'll prize you.

The Love of a Virgin is much to be pitied ; the Love of a Wife highly to be valued ; but the Love of a Vitious Woman deserves neither ; for she will Love any that will serve her Lust.

Give no Encouragement to the Love of anothers Wife ; for it is Lustful in the beginning, Treacherous all along, and Dangerous, in the end.

Love is a Distemper will wade through the greatest Difficulties to obtain a Cure ; he that is the Physician may exact what Fees he pleases ; therefore, do you be careful how you become the Patient.

Seraphick Love, is the Bliss of Angels ; mutual Love, the Comfort of Mankind ; natural Love, the Chain of the World ; but lustful Love, the Mother of Misfortune.

To Love a Wife, is our Duty ; to Love a Friend, our Interest ; but to Love a Curtizan, is a dangerous Venture.

C H A P. IV.

Of the Malice and Revenge of Women.

OF all Passions, that of *Revenge* is the most opposite to Reason and good Humour; it will so far blind and deceive the Judgment, that Persons under this Madness value not what Injuries they do themselves, in rashly attempting some trifling Prejudice to an Adversary. This Passion in Women springs frequently from the envenom'd Seeds of Corrupted Love, (as the best Wines once turn'd become the sharpest Vinegar) and is so predominant in this Sex, that they value nothing they do to accomplish those ends in which the Sweetness of their Revenge is center'd; and as they love to extreams, every little neglect they construe a great Slight, and through their Weakness, mistake Accident often for Design, and fling themselves, by their own Whimsies and Conceits, into an evil Opinion of Persons which they Love. Thus, oftentimes, they let their own Jealousies pass for Realities, and sowre their Affections into a sharp Revenge, without a just Occasion, turning Furies to those they Lov'd, through a fanciful Ingratitude, which I conceive to be the chief Reason why Women are much more Subject to this Passion than Men; therefore, covet no Woman's Love, but whom you will be diligent to oblige; for a small neglect is taken by them as a great Ingratitude.

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Deal with a Revengeful Woman, as with a Hand-Granado, which you cast from you as soon as the Fuse is lighted, lest it burst, to the Prejudice of him that fir'd it.

Have no Familiarity with her you have highly disoblig'd, least (*Bee*-like she stings you with her Tail.

She who once lov'd you, and is turn'd your Enemy, look upon her always to be so; be not deluded by her Flatteries, to give it into her Power to hurt you; for Women, though they seem to forget a wrong they have been forced to suffer, yet you will find they have good Memories when they have Power to revenge it.

Trespass not on the Affections of a Woman who loves you to Excess; for Women, (like *Ale*) if over Sweet, will turn sowre the sooner.

Take not always a Womans Frowns as Sights, nor her Smiles as a sure Argument of her Love; for every time the Sun is clouded, it does not predict foul Weather, and when it shines out a Storm may be near at hand: Women can dissemble their Passions, and change their Looks, as a *Scorpion* can its Colour.

A Woman's Love turn'd to Vinegar, which can never be reduced to its primitive Goodness, but will always remain Sowre till its dead.

Nothing is so Revengeful as an injured Woman; for which Reason, the Poets have ordered the Furies to be put upon the Feminine Gender.

The Love of a Vertuous Woman is a great Blessing ; but if once lost by Ingratitude, you will find she will turn her Love that could not last, into a Revenge that will.

Shun a Woman that's your Enemy ; for every time she sees you it puts her upon fresh Mischiefs.

If you have dealt Ingratefully by a Woman, converse with none that respect her, lest at some time or other it should happen to your Prejudice.

The Passion of an Envious Woman is virulent, and Flattery the only Antidote to expell the Poyson: To dissemble, shows more Prudence than to aggravate ; by the one, you may pacifie the Fury of fermented Spirits, when the other will beget in your Enemy fresh Resolutions of further Mischiefs.

Be Merciful to those you can overpower ; but Flatter such Enemies you cannot Conquer ; for Revenge (though sweet to those who seek it) is always bitter to the Sufferers.

Some Women are so politickly Penitent after a Revenge compleated, they will palliate the Injury with succeeding Pity ; but think the Sorrow of such a Person as great as hers , who (weeping) follows a dead Husband to the Grave, whom she hath wish'd out of the World a Thousand Times whilst he was Living.

Changes in inconstant Tempers are never to be minded, she who does you a wilful Injury, and seems Sorry for it , it is your Prudence to believe

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believe she only grieves, that the Mischief she hath done you is no greater.

Trust an Enemy who hath once hurt you, upon a Reconciliation, no further than you would the Fawning of a Mastiff Dog who hath attempted to worry you.

Most Women are Politick in their Love, but much more Subtle in their Revenge; therefore, be careful how you affront them or deceive them to deserve it: besides, 'tis Ignoble to offend the Pevish, or to hurt the weak.

Make not her that Loves you, by Ingratitude of whom you love excite you to be hers, for Revenge (like a Crab-Tree) produces a sweet Blossom, but a sowre Fruit.

C H A P. V.

Of the Pride of Women.

STateliness in a Woman may become her as she walks; but Pride in Conversation is hateful and ridiculous, and exposes the Persons affected with it to the Censures of the Company in such awker'd Gestures, and uncouth Behaviours, such peremptory Sentences, and impertinent Loquacities, that offends both the Eyes and Ears of all that have either Modesty or Prudence. Nothing shows the want of Judgment more than Female Pride, which is (doubtless) nourish'd by the vain Conceits of their own Perfections, and begets such a Self-

Love, grounded upon Self-Opinion, that they look upon their whole Sex beside with Envy and Contempt, and like *Narcissus*, daily dote on the Reflection of their own imaginary Excellencies. Cast not your Eyes too often upon such Women, for they are chargable Mistresses, implacable Wives, and ill Mothers to your Children.

A proud Woman, like an imprudent Prince, always loves him best by whom she is most flatter'd.

If you Aim at the Favours of a Lofty Dame, you must highly extol her Person and her Parts, and conceed with her Opinion in all things, though ne'er so opposite to Reason; for Flattery and Humility must be the Supporters of your Interest.

Let Pride in a fine Woman anticipate your Admiration; for never admire her who admires her self too much; conceive her as a large Looking-Glass crack'd, by which single defect is rendred of a small Value, by reason it can ne'er be mended.

Pride in a witty Woman, is like a Whetstone to a Scyth, it only serves to sharpen her Reflections; and makes her a more dangerous Weapon for a Man to meddle with.

A Proud Woman, like a stately Horse, must be rid with a Curb, and manag'd with a streight Rein, or she will soon be the Bane of her Rider.

If you Marry a Haughty Woman, you ought to have a good Estate; for you will find, a
Proud

Proud Wife, in a low Station, will be an uncomfortable Companion, and the first in Adversity that shall lend a helping Hand to your Ruin.

Pride in a Friend is dangerous, in a Mistress chargable, but in a Wife an implacable Torment.

Many Women have forfeited their Vertue, to gratifie their Lust, but more to maintain their Pride, and Lust; though it will make a Woman a Whore, yet 'tis Pride that makes her Mercenary.

Many Woman have Vertue enough to resist the bare Attempts of Familiarity; but few that can stand against the powerful Charms of Gold, fine Dreffes, Coach and Horses, and Attendance. It is Grandeur influences Pride, and leads Ambition by the Nose through the worst of Vices; for there are many who are honestly Poor by constraint, who would willingly commit any Evil to be Rich.

That Vertue is never safe which is under the Guardian-ship of Pride; the latter will be maintain'd, though the former is sacrific'd to support it.

He that hath a Proud Woman to his Wife is like an Oak begirt with Ivy, he suffers himself to be Embraced by that which will bring him to his Ruin.

When Ambition leads the Van, the whole Body of Vice follows; and where-ever you see Pride in the Front, be sure Lust Marches in the Rear.

Pride

Pride in a Beautiful Woman is like a Flaw in a Diamond, it lessens the Value, Spoils the Lustre, and Remains Incurable.

He that Marries a Proud Wife is as unhappy as a Prince who hath a Rebellious Nation to Govern, as the latter must grant every Petition of the People, to secure Peace in his Kingdom; so must the former every request of his Wife, to preserve the same in his Family.

Of all Imperfections in a Woman, Pride is the most Intollerable, for that is hardest to be excused, which is never to be mended.

Pride in a Wife, makes a Husband appear little; it oft-times compels him to Submit, where he hath right to Govern.

He that hath a Prudent Wife, hath a Guardian Angel by his Side, but he that hath a Proud Wife, hath the Devil at his Elbow.

A Proud Woman is an Imperious Wife, an Undutiful Daughter, an Implacable Mistress, a Harsh Mother, and a Sawcy Servant.

Pride is the Parent of Iniquity, the Innovator of Vice, the Seed of Rebellion, and the Rise of Faction. Pride lost Mankind their Paradise, the World its Peace, and made a Devil of an Angel.

C H A P. VI.

Of the Ingratitude of Women.

L Et no Man deceive himself with the Expectancy of Gratitude in a Mercenary Woman

Woman ; for she, who for Silks and Satins, or a splendid Maintenance, will submit to your Pleasure, and swear Constancy to her Keeper, shall be first that forsakes you in a declining Condition ; and though she hath built a Provision for her self out of the Ruins of your Fortune, yet she shall be the last Person that shall lend you the least Assistance when your Occasions shall most require it : Therefore, look upon whatsoever you give such a Woman to be buried, as in a deep Sea, from whence no Returns can be expected.

If you love a Woman, be not deluded by her trifling Presents to make chargable Returns, for that's the Aim of her Policy. Let not a Point Cravat, because 'tis her own working, give her Title to a Settlement out of your Estate, lest while your Mistress extols your Gratitude, the World laughs as your Folly.

Giving Presents to a Woman to secure her Love, is as Vain as the Endeavouring to fill a Ceive with Water ; for you may continue Giving the one, and Pouring into the other, till the last Trump sounds, e're you find the one the Faster, or the other the Fuller.

The Gratitude of a Mercenary Woman lies only in her Tayl, with it she dissolves all Obligations, and will still be a Gainer even when the Debt's paid.

Whoever blames a Woman for her Ingratitude, is equally culpable for Trusting her with the Power to prove so ; for Love with Moderation,

ration, keeps a close Heart and a weary Hand, and her Ingratitude can never hurt you.

Debauch no Virgin to maintain her after, lest you are serv'd as a Gentleman, who having wasted his Fortune in the extravagant Support of a Young Gentlewoman whom he had first defil'd, sent his Man to her upon a particular Exigency, to desire her to lend him Ten Guinea's ; to which she answer'd, Pray present my Service to your Master, and tell him, when he hath made me amends for the Vertue he hath forc'd from me, I shall be glad to Oblige him ; but I wonder he should think I would lend Money to him who hath rob'd me already of that which admits of no Restitution, but for ever continues him my Debtor. Therefore, corrupt no Virgin, for the Surrender of her Vertue to your Embraces, will remain upon you as a perpetual Obligation, and serve her at all times to excuse the highest Ingratitude, or the greatest Injury she shall condemn you under all the Mischiefs you shall suffer by her means, crying, you were first her Ruin, and all the Evils she can do you is no more than you deserve.

Love is the Ligature that binds a Woman to Gratitude ; she that loves you , will gratefully accept, and generously return the least Favour that shall *signalize* the Affection of the Giver ; but a *Designing Woman* esteems the Donor by his Presents, and not the Presents by the Donor.

She that hath a Design upon you, will first oblige you with some engaging Courtesie to become

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become her Debter ; but be careful of those Women who are generous in the Beginning, lest you pay, with your Ruin, for their Kindness in the End.

Ingratitude is said to be worse than the Sin of Witchcraft, and he that trusteth a Woman he hath once found Ingrateful, is worse than bewitch'd.

Court not a Reconciliation with a Woman who hath once deceiv'd you, lest she triumphs over your Submission, and makes you become an Ass to bear the Luggage of her Infirmities.

To a Woman you love, behave your self boldly, and with freedom, tho' justly and respectfully, for a Manly Carriage will awe her to be grateful, when a cringing fondness may occasion her to presume on your good nature.

In Commendation of Vertue.

Vertue, thou Ornament of Humane Life,
 That Crowns the Virgin, and Adorns the Wife,
 From thy Blest Treasure of Contentments flow
 All the true Blessings we enjoy below.
 Those sweet Delights, which in thy Bosom dwell,
 Rise up in Springs, and into Rivers swell,
 Which know no Ebb, or Storm, but free from Noise,
 Flow Calmly in a constant Tide of Joys:
 Thou bring'st Contentment to the Meanest Birth,
 And gives us Taste of Heaven here on Earth:
 From whence, thro' Chrystal Innocence, we see
 A pleasing Prospect of Eternity;
 Where Angels, to receive the Vertuous, wait,
 And bid them Welcome to a Happier State.
 When *Vice* hath drest her Wanton Daughters Head,
 With Tresses loose, in Airy Modes Displaid.
 Complection heighten'd, and improv'd by Paint,
 And all the Arts that Pride could e're invent:
 Yet Vertue in plain *Coif*, adorn'd no way
 By Nature, looks so Innocently Gay:
She in her Homespun Garb shines brighter far than they.
 As Precious Gems, of which the *India's* boast,
 The plainer set, the greater Lustre cast.
 Vertue, like Beauty, wants no Study'd Smile,
 But of it self shines bright without a Foil.
 Could the Corrupted World but truly tast
 The Sweet Delights which Vicious Actions Blast,
 Their Lewd Excesses they'd repeat no more,
 Their Counterfeit Enjoyments soon give o'er
 To Gaze at *Vertues* Beams, and the Chast Dame Adore.
 'Tis she emboldens us to fear no Fate,
 And gives Contentment to the meanest State.
 Closely Embrac'd, she Blesses each Degree
 With a Calm Mind, from Perturbations free,
 And, by Content, Improves Felicity.
 Would all Mankind her pleasing foot-steps tread,

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Which to do Truth, and all Perfections lead,
Sexes would join, as Angels do above,
Not to Fulfil their Lust, but deal their Love.

In Dispraise of Vice.

With what reproachful Blushes do the Wise,
Those Follies, which the Age embrace, despise,
With Wonder and Contempt they Gaze to see
Vertue thus Sacrific'd to Leachery,
By the Sly Snares of *Female Policy*.
What strange Temptations draw the World aside,
To Embrace Vice, and Vertues Charms deride:
As Thieves and Ruffians, who abhor the Light,
Shun the Bright Day, and seek the Gloomy Night.
Tell me, mistaken Souls, what Baits allure
From Vertues Parts, so pleasing and so sure,
Where no deep Sloughs, or dangerous Bogs are foun'd,
But sundry Prospects of Delight all round;
Who'd quit so happy, so secure a Road,
To Wade along in Filthiness and Mud.
Where Paths so rugged are, Friend Jossels Friend,
Each for Precedency in Vice contend,
But Sorrow is, (alas!) their Journeys end.
So is the unwearied Traveller betray'd,
When by an *Ignis Fatuus* misled (Guide
Mong Brakes and Pools, from whence the treach'rous
Flies undiscern'd, and doth his Tapor hide,
Leaving the Wand'ring Wretch quite void of Light,
Expos'd to all the Accidents of Night.
Thus far the Unhappy Mortals, who reced
From Vertues Paths, the tracts of Vice to tread,
Where Fears and Cares each Wanton step succeed.
Look at the Monster Vice with steddy Eye,
Who thus devours the Worlds Tranquility,
You may discern the Beast in ev'ry part.
By Nature Black, tho' Whiten'd o're by Art;

As Strumpers, when Distemper'd and Unclean,
 Paint Fair their outsides, when most Foul within:
Vice, thou Black Parent of Kevenge and Strife,
 Thou Shame of Humane Race, and Sting of Life,
 By thy Rank Bowels every ill is fed,

From thee all Rapes and Villanies proceed;

Ambition, Envy, Last Adultery,

Murder, Rebellion, every Infamy,

Have all their Birth and Nourishment from thee.

Shun the Dark Friend, and its alluring Toys,

Reject its Trifles and Embrace true Joys;

Which if you'll find, choose Vertue for your Guide,

Wooe the kind Dame, and keep her by your side,

Kiss her soft Lips, and Wed her for your Bride.

THE
SECOND BOOK:

A Pleasant and Profitable

DISCOURSE

In Defence of

MARRIED MEN

Against Pevish, Fretful,

SCOLDING WIVES;

With several Notable Examples of the Mischiefs and Miseries which have attended their Lust and Pride.

HAVING in the foregoing Book laid down proper Rules and Maxims for the avoiding the Arts of a Designing Woman: I shall now, to deter Men from running Headlong upon a Marriage-state, without Consideration, entertain them with a Discourse of their other most
C shameful

ful and abominable Vices, and that somewhat longer than the former; whereby they may fee what Vanity, Mifery, Mifchief and Ruin; attends an implacable Noife Scolding Wife.

C H A P. I.

I. **T** Hen, there scarce happens any notorious Murder, Cheat, or Villany, throughout the World, but a Woman is found to be in the bottom of it: Of this, the Dying Words of too many infnared Souls at the Gallows, convinces us Daily: For the Arts and Designs of an insatiable Woman are fo full of Variety of Trick and Design, that it's almost impossible for a Man to be their Companion without Debauchery; and thereby ingage, and enter himself in the Lifts, as a Vassal to their Pride and Lust.

For Women being compared to many things; even so many and many more Troubles come galloping after the heels of a Woman, that young Men before-hand do not think of; for the World is not made all of Oat-meal, nor all is not Gold that glistereth, nor the way to Heaven is not strewed with Rushes; no more is the Cradle of Ease in a Womans Lap. If thou wert a Servant, or in Bondage before, yet when thou dost Marry, thy toil is never the nearer ended; for even then, and not before, thou dost change thy golden times for a drop of Honey,

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ney, which presently afterwards turneth to be as bitter as Gall.

Yet there are many young Men which beat their brains, and spend all their time in the love of Women; and if they get a smile, or but a favour at their Hand, they straight-way are so ravished with Joy, yea so much, that they think they have the whole World in possession; but within a while after, they will find that they have nothing to enjoy. A Man may generally speak of Women, that for the most part thou shalt find them dissembling in their deeds, and in all their Actions subtle and dangerous for Men to deal withal; for their Faces are Lures, their Beauties are Baits, their Looks are Nets, and their Words Charms, and all to bring Men to Ruine.

Helena, once the Paragon of all humane Beauty, fomented so bloody a War by the excellent features of her Face, between the *Greeks* and the *Trojans*, that the last lost both their life and honor therein: She afterwards remembering her self of this fatal Business, repented it sincerely; for being advanced in age, (as is reported by *James Bergonne* in his Supplement of the *Chronicles*) and desirous to see her Face, she called for a Looking-glass, and beholding her Face so withered, and all the Beauties thereof so tarnished, she fell a laughing; and in that mood blamed the folly of those, who for her sake had endured so many troubles: *Alas*, quoth she, *Is it possible that such a countenance should cause the ruine of so many brave Cities, and*

the slaughter of so many thousand gallant Men, and noble Warriors? These were the dying Words of that most excellent Beauty.

King Joram (after the Death of his Father Jehosaphat) succeeding in the Kingdom, his Brothers being killed, and himself fallen into Idolatry, and the ruine both of him and his Kingdom thereupon ensuing; the Scripture gives this Account thereof, and imputes it wholly to his unhappy Wife; *Filia quippe Achab uxor ejus; & fecit malum in conspectu Domini*: He had Athaliah the Daughter of Ahab and Jezabel to his Wife, importing, that it was no marvel this Prince was so wicked, and guilty of so great crimes, having so wicked a Wife for his Companion. And in the Third of the Kings, the same Scripture searching the cause of the miseries and abominations of Ahab, saith after this manner, *Jezabel his Wife, &c. Concitavit enim cum Jezabel uxor sua, & abhominabilis factus est, in tantum ut sequeretur idola quæ fecerunt Amorhai.*

Philo Judæus Notes in the first Book of the life of Moses, that Balak King in Asia, whose Power extended it self throughout the greatest part of the East; never durst enterprize upon the Israelites till he had consulted his Divines, and particularly had sent for Balaam that false Prophet, who, though constrained by the Spirit of God to speak truth, nevertheless not to lose the favour of that Prince, he advised him, that the only way to effect his designs, and ruine that People, was, by sending his Women
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among them, whom he should adorn and dress as lasciviously as could be : Which purpose the said Women effectually brought about by their Allurements, so that the greatest part of the Youth subjected themselves to Idolatry, before they were or might be permitted to fulfil their Lusts on them ; which so animated *Phineas* with the Zeal of God's glory, and the love of Continence, and some others with him, that falling upon these abominable Persons, they killed of them to the Number of four and twenty thousand, and so saving the Host from being contaminated with those Filthinesses, they gained the Victory over that King, who by the Counsel of the foresaid Prophet had so in the gross corrupted the People.

I shall only add the example of *Cleopatra*, who, as *Plutarch* saith, was that rock on which *Mark Anthony*, that valiant and great Captain, dash'd and broke himself in pieccs by his impure pleasures: But she not only ruined him, but was the cause of a thousand troubles to the State of *Rome*. *Marcus Aurelius*, that wise Prince, saith, That the Fire of *Aetna* was not so hurtful to *Sicily*, as this wicked Woman to every Canton of that Empire. To conclude, As vertuous Women are given us from Heaven, to alleviate the miseries of our nature, so are the bad born expressly to vex Men, and to oppose and ruine all their designs and good Fortune.

The old Proverb is, *He that hath a fair Wife, and a white Horse, shall never be without Troubles :*

or a Woman that hath a fair Face, it is ever matched with a cruel Heart, and the Heavenly Looks with Hellish Thoughts; their modest Countenance with merciless Minds; for Women can both Lye and Flatter; they are so cunning in that Art, as if they had been bound Apprentice to the Trade: they have *Sirens* Songs to allure thee, and *Circes* cunning to Inchant thee: And they bear two Tongues in one Mouth, like *Judas*, and two Hearts in one Breast like *Magus*; the one full of Smiles, and and the other full of Frowns, and all to deceive the simple and plain-meaning Man; they can with the *Satyr*, out of one Mouth blow both hot and cold.

But what of all this? Why nothing but to tell thee, That a Woman is better lost than found; better forsaken, than taken. Saint *Paul* saith, *That they which Marry, do well*; but he also saith, *That they which Marry not, do better*: And he (no doubt) was well advised what he spake. Then, if thou be wise, keep thy Head out of the Halter, and take heed before thou have cause to curse thy hard Pennyworth, or wish the Priest speechless which knit the Knot.

The Opinions of the Ancient Philosophers were so hard of Marriage, that they never delighted therein: For *Pythagoras* being asked, Why he gave his Daughter in Marriage to one of his greatest Enemies, presently answered,

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Revenge my self better of him, Woman being the most wicked and abominable thing in the whole World. Another being asked, why he Married not? Answered, *That it was too soon*; and afterwards when he was old, he was asked the same Question, and he saith then, *it was too late*: And farther he said, *That a married Man hath but two good Days to be looked for*; That is, the Marriage Day, and the Day of his Wifes Death: For a Woman will feed thee with Honey, and poyson thee with Gall. Diogenes was so dogged, that he abhorr'd all Women; and Augustine wished, *That he had lived Wifeless, and died Childless*.

Socrates, being Question'd, *Whether it were better to Marry, or to live single*? Made Answer, *Whichsoever thou dost, it will repent thee*; for if thou Marriest not, then thou wilt live discontented, and die without Issue, and so perhaps a Stranger shall possess thy Goods; and if thou dost Marry, thou shalt have continual Vexations; her Dowry will be often cast into thy dish, if she do bring Wealth with her. Again, if she complain, then her Kinsfolk will bend the Brows, and her Mother will speak her pleasure by thee: And if thou marriest only for Fair looks, yet thou may'st hap to go without them, when thou lookest for them: And if thou marriest one that is Fruitful in bearing of Children, then will thy care be the more encreased, for little doth the Father know what shall be the end of his Children; And if she be Barren, thou wilt loath her: And if Honest, thou wilt fear her Death; And if Unhonest thou wilt be weary of thy Life; for when thou

must support her in all bad Actions, and that will be such a perpetual Burthen unto thee, that thou hadst even as good draw Water continually to fill a bottomless Tub.

A Gentleman on a time said to his Friend, *I can help you to a good Marriage for your Son;* his Friend made him this Answer, *My Son (saith he) shall stay till he have more Wit:* The Gentleman replied again, saying, *If you marry him not before he hath Wit, he will never marry so long as he liveth.*

Domettas, buried three Wives, and yet never wet one Handkerchief: no, nor shed so much as one Tear: Also *Ulysses*, he had a Dog which loved him well, and when that Dog died, he wept bitterly, but he never shed one Tear when his Wife died. Wherefore if thou marriest without respect, but only for bare love, then thou wilt afterwards with sorrow say, *That there is more belongs to House-keeping than four bare Legs in a Bed.*

What Man can live with his Hands in his Bosom, and buy Meat in the Market for Honesty without Money: Where there is nothing but bare Walls, it is a fit House to breed Beggars in the World; yea, there are many that think, when they are Married, they may live by Love; but if Wealth be wanting, hot Love will soon be cold, and your hot desires will be soon quenched with the Smoak of Poverty: To what end then should we live in Love, seeing it is a life more to be feared than Death? For all thy Money wastes in Toys, and is spent in Banqueting, and all thy time in

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sighs and sobs, to think upon the trouble and charge, which commonly cometh with a Wife; for commonly Women are Proud without profit, and that is a good Purgation for thy Purse; and when thy Purse is light, then will thy Heart be heavy.

Humility is so valuable in a Woman, that shewing it self upon occasions, no Man can tax her with any Imperfections, so as to obscure that goodness which is believed to be in her; her humility makes her to be such as Men could know to desire. The Prophet *Nathan*, in setting forth the Quality of a good Woman, found nothing better to his purpose than the comparaisou of a Sheep, the gentlest and meekest of all the Creatures, as we may see in his Parable to King *David* in the matter of Adultery which he had committed with *Bathsheba*: *There was* (saith he) *a poor Man who had nothing in the World but one poor Sheep, &c.* Mark how he calls the Wife of *Uriah* a Sheep, for so ought every good Wife to be, pleasant, humble, silent, and obedient to her Husband, as a Sheep to its Shepherd: and the Husband ought to treat, keep, nourish, and maintain her as his Sheep, and love her as his Darling. Whereunto I add with the Wise-man, that *such a Woman is a favour from Heaven bestowed on Man*; *Gratia super gratiam mulier sancta & pudorata.* And again, *Mulieris bone beatus vir.* But of his before.

That which is further observable in the same place, is, That God oftentimes recompences the good Works of a Man by the Offer of a
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vertuous Wife ; *Pars bona mulier bona in partementum Deum dabitur viro pro factis bonis.*

Solomon saith further in his *Proverbs*, that Parents give unto Children Means and Riches, but it is God that giveth unto them prudent and discret Women : *Domus & divitiæ dantur a parentibus, a Domino autem proprie uxor prudens* ; the Hebrew Text is more emphatical, having these Words, *Domus & divitiæ hereditas patrum*, signifying, that good and bad Children succeed alike to the goods and estates gained by their Parents care and industry ; but that Women being not the goods of fortune, God bestowes the good one only to such as fear Him, and observe his Commandments. The same is likewise set down by the Royal Prophet, for having premised, *Blessed are they which fear the Lord, and walk in his ways*, he adds presently the reward to follow, *his Wife shall be as a fruitful Vine* (that is reclus'd or shut up in the most secret place of the House, or) *on the sides of his House*, signifi'd by these Words, *a lateribus domus tuæ*. To which purpose St. Paul speaking of the loneness of Virgins, saith, that they ought to be *Guardians of their Houses*, for in stead of what our version hath, *having care of their House*, the Hebrew reads it by a Hieroglyphick of a wise and vertuous Daughter, having a Beast called the *Once* at her Feet, teaching us, that as the Male of that Creature is more feeble than its Female, which surpasseth him in courage and valour ; so ought a wise Daughter to appear more vigorous than a Man, in resisting those flattering Courtesies, and deceitful Wanton-

nesses,

nesses, the impertinent and slippery feats of heady Youngsters, who make much of them to no other purpose than to destroy and ruine their Honour and Reputation: And as that Creature delights not in any place but in thick Groves, and inhabitable deserts, and departs not out of them but to seek Provision; so ought a Wife and vertuous Daughter to be a Lover of solitude, and not to depart out of her House, but only to the Church, and employ her self wholly in the service of God, and careful honest Exercises.

But if you think that solitude is required only of Virgins, behold two other Hieroglyphicks, which make it appear, that it is well becoming Women of discretion; *Eustac. lib. 2. de Ismenis*, saith, that the Antients represented Chastity two manner of ways, the first was, by pourtraying a Woman crowned with a Garland, woven with all sort of Flowers that Nature produced, the Rose excepted; she wore a Net for her Garment, which covered her Face, her Breast, and her Feet, signifying the pudicity of Woman, to preserve which, all the Graces, Perfections, and Flowers of the of the World are requisite; except that which smells of *Venus* and impudicity, signifi'd by the Rose, which is dedicated to that goddess, whose Love is unchast.

The second Pourtrait represented a Lady, crowned with all sorts of pretious Stones and Jewels, Rubies, Diamonds, Emeralds, and other inestimable Riches, with a Carbuncle in the middle of her Forehead, which glistered like the Sun, being covered with a thick Robe,

all

all her care being to hide her Feet ; signifying by this Embleme, that the Riches wherewith a Woman ought to adorn her self, should not consist in Cloathes, but in Spirit and Vertue ; and although she be poor in Rayment, it sufficeth if she be Rich in Head.

This is to show, that not to go often abroad, but to stay at home, is a great Sign of the Loyalty of Marriage, and an assured token of an excellent Woman, and obedient to her Husband. But on the other side, if you desire to see the marks of a proud, and wicked Woman take notice of these ; She will be disdainful in her Looks, lofty in her Speech, supercilious in Silence, dissolute in Riots, furious in Sorrow, grave in her Pace, honest in Appearance, prone to offer Injuries, impatient to endure them, desirous to command, slow to obey, ready to do ill, backward to do good, unmoveable to Pardon, easie enough to Vengeance, delicate in her Diet, and ambitious to play the Lady in all things, of which, see two Examples for Proof.

Pliny the great Naturalist reports, that *Cleopatra* Queen of *Egypt*, the most proud and lascivious that ever was, observing *Mark Anthony* to exceed all Men in the sumptuousness of his Feasts and Banquets, entertaining his Guests with the most choise and exquisite Viands that could be had ; out of Ambition or Emulation uttered some Words in Disparagement of his Treatments, giving out, That they were nothing near the Cost and Value of those which she

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she would provide and prepare : Of which he being advertised, having taken *Lucius Plancus* for judge in the difference, demanded of her what she could do more magnificently than he? This proud Princess, without any other reply, having two Pendants in her Ears set with two inestimable Pearls, which were doubtless the chief Works of Nature, took the one of them, and having dissolved it in Vinegar, she drunk and swallowed it down in the presence of *Mark Anthony*: Which *Lucius* seeing, and regretting so great a waste, clapt his Hand upon the other, and prevented the swallowing down of that; and the better to please and pacifie her, gave Sentence of Victory on her side, although *Mark Anthony* was much troubled thereat. But *Lucius* forbore not to take the Pearl, and dividing it into two, he made thereof two Ear-Pendants for the Statue of *Venus*, which was in the Temple of *Pantheon* at *Rome*.

The second History is of a Wife of the Duke of *Venice*, named *Dominica Sylvia*, whom he had taken in *Constantinople*. *Anthon. Sabellicus* in his First *Decad. Lib. 4. Tom.* and the *Mirror of Examples, Distinct. 1. Sect. 84.* reports, that this Woman, puffed up with Pride and Arrogance, was so delicate in her Meat and Drink, so curious of her Body, and so nice to be served, that she had not only the Perfumes of Musk, Civet, Amber-gris, and other sweet Odors in every Corner and nook of her Chamber, even to trouble the head of those that entred

entred in ; she was so delicate, I say, that she would not only be served with common and ordinary Water to wash her self, but command her Servants to take off every Morning the Dew of Heaven from the most odoriferous Plants and Herbs for her Use ; and moreover she would not touch with her Fingers the Meat served on her Table, but taking it with Golden Forks, she would in that manner put it into her Mouth ; though at last her prodigious Delicacy cost her dear : For Heaven not able longer to endure the insolent pride of this Syren, not only inflicted Pthisis or a Consumption on her in her whole Body, that no one of her Domestick Servants or Grooms could endure to be near her and so dy'd in a loath-some, stinking Condition.

Alas ! The Pride of a Woman is like the Dropsie ; for as drink encreaseth the Drought of the one, even so Money enlargeth the Pride of the other : Thy Purse must be always open to feed her Fancy, and so thy Expences will be great, and yet perhaps thy getting small ; thy House must be stored with costly Stuff, and yet perhaps thy Servant starved for lack of Meat : Thou must discharge the Mercer's Book, and pay the Haberdasher's Man, for her Hat must be continually on the new Fashion, and her Gown of finer Wool than the Sheep beareth any : She must likewise have her Jewel-Box furnished, especially if she be Beautiful ; for then commonly Beauty and Pride goeth together ; and a Beautiful Woman is for the
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most part costly, and no good House Wife; then no Servant will abide her fierce Cruelty; and if she be honest and chaste, and if she be a good House-Wife, then commonly she is jealous.

If she be fair and Beautiful, she will ring thee such a Peal, that one would think the Devil were come from Hell; saying, *I might have had those which would have maintained me like a Woman, whereas now I go like no Body; but I will be maintained if thou wert hang'd*: with such like Words she will vex thee, blubbering forth abundance of dissembling Tears, (for Women do teach their Eyes to weep) for do but cross a Woman, although it be never so little, she will straightway put Finger in the Eye and cry, then presently many a foolish Man will flatter her, and entreat her to be quiet; but that marrs all; for the more she is entreated, she will pour forth the more abundance of deceitful Tears, and therefore no more to be pitied than to see a Goose go bare-foot; for as they have Tears to command, so have they Words at will, and Oaths at pleasure; for they make as much of an Oath as a Merchant doth, which will forswear himself for the getting of a Penny. I never yet knew a Woman that would deny to swear in Defence of her own Honesty, and always stand highly upon it, although she be ashamed to wear it in Winter for fear of catching cold, nor in Summer for Heat, for fear lest it may melt away.

Abun-

Abundance will be apt to say, what I write is true, and yet they cannot beware of the Devil, until they are plagued with his Dam ; the little Lamb skips and leaps, till the Fox come, but then he quivers and shakes ; the Bear dances at the Stake, till the Dogs be upon his Back ; and some Men never fear their Money, until they come into the Hands of Thieves ; even so, some will never be warned, and therefore are not to be pitied, if they be harmed. What are Women, that makes thee so greedily to gape after them ? Indeed some, their Faces are Fairer and Beautifuller than others ; some again stand highly upon their fine Foot and Hand, or else all Women are alike ; *Joan* is as good as my Lady ; in the Dark quoth *Dick*, the Clown.

But, let me tell thee, if thou marriest a Woman of evil Report, her discredit will be a Spot in thy Brow ; thou canst not go in the Street with her without Mocks, nor amongst thy Neighbours without Jeers ; and commonly the Fairest Women are soonest inticed to yield unto Vanity : He that hath a Fair Wife and a Whetstone, every one will be whetting thereon : And a Castle is hard to keep, when it is assaulted by many ; and Fair Women are commonly caught at : He that marrieth a Fair Woman, every one will wish his Death to enjoy her ; and if thou be never so rich, yet but a Clown in Condition, then will thy Fair Wife lose her Credit to please her Fancy ; for a Diamond hath not his Grace but in Gold, no more hath a Fair Woman her full Commendations, but

write in the Ornament of her Bravery ; by which
e De- means there are divers Women, whose Beauty
; the hath brought their Husbands into Poverty and
ome, Discredit, by their Pride and Whoredom. A
dan- fair Woman commonly will go like a Peacock,
n his and her Husband most go like a Woodcock.

Indeed, 'tis preposterous to see the mad feats
oney, of Women ; for they will be merry, one Hour,
eves; then sad the next ; now laugh, then weep, now
here- sick, then presently well ; all things which they
rmed. don't like, are naught ; and if it be never so
eedi- bad, if it please them, it is excellent.

Further, it is present Death for Women to
hers; be denied the thing which they demand, and
Foot yet they will despise things given unasked.

Joan For, when a Woman wanteth any thing,
quot she will Flatter and speak Fair ; not much un-
lest a like the Flattering Butcher, who gently claweth
all be a the Ox, when he intendeth to knock him on the
in the Head : But the thing being once obtained, and
mongst their desires satisfied, then they will look Big,
monly and answer Stately, and speak so Scornfully, that
yield one would imagine they would never seek help,
and a nor crave comfort at thy Hand any more :
there- But a Woman is fitly compared to a Ship,
it is which being never so well rigged, yet one
e com- thing or other is to be amended ; even so,
r Wo- give a Woman all that she can demand to
oy her; Day, yet she will want again.

Clown Women are called Night Crows, for that
se her commonly in the Night, they will make re-
amond quest for such Toys as cometh in their Heads
e hath in the Day. Women know their time to work

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their

their Craft ; for in the Night, they will work a Man like Wax, and draw him like as the Adamant doth the Iron : And having once brought him to the bent of her Bow, then she makes her request for an India-Silk-Gown of the newest Fashion, a Furbelow'd Petticoat and Scarf, or a Pair of Pendants &c. Her Husband being overcome by her Flattering Speech, partly he yieldeth to her request although it be a Grief to him, for that he can hardly spare it out of his Stock ; yet for quietness sake, he doth promise what she demandeth, partly because he would sleep quietly in his Bed. Again, every married Men knoweth this, That a Woman will never be quiet, if her mind be set upon a thing, till she have it. Now, if thou drive her off with delays, then her Forehead will be full of Frowns, as if she threatned to make Clubs Trumps, and thou never a black Card in thy Hand ; for except a Woman have what she will, say what she list, and go where she please, otherwise thy House will be full of Smoak, that thou canst not stand in it.

It is of a truth said, *That an old Dog, and a hungry Flea bite sore* ; but in my mind a forward Woman biteth more forer ; and if thou go about to master a Woman, hoping to bring her to humility ; there is no way to make her good with Stripes, except thou beat her to Death ; for do thou what thou wilt, yet a forward Woman in her frantick mood will pull

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hale, swear, scratch, and tear, all that stands in her way.

C H A P. I I.

I I. **B**Y what hath been said already, any Rational Man wou'd think, 'tis enough to persuade him from the Snares and Delusions of a Subtle Woman. But, to do it the more Effectually, I shall here present you with a further View of the Miseries of a Married Life; and more especially that of a Deceitful false and inconstant Woman. And first of their Ambition and Lust.

Philo, the Jew, in his Treatise of particular Laws tells us, That *Pasiphae* the Wife of King *Minos* fell in Love with a Bull, and endeavour'd to have carnal Knowledge of that Beast.

And the learned *Apuleius* saith, That a certain Woman called *Meroes* on a time fell into such a Fit of rage, that she highly menac'd the Provokers of her Displeasure; in fury she vaunted, that she would displace Heaven itself, she would dry up the Springs and the Sea, put out the Stars, illuminate Hell, cast to the Ground even the Creator of this great Universe. Behold, if this be not the most unparalleled audacious Boldness in the World, far above and beyond the Pride of the Devil, who attempted no more then to be equal with God: this Woman would make God less mighty then her self, and be Superiour to Him.

Orosius that famous Person saith, That during the Consulship of *Claudius Marcellus*, *Titus*, and *Valerius*, there were put to Death 380 Roman Ladies convicted of Witchcraft; and in his List of the Sorceresses, he puts in the first place *Hecate*, then *Circe* and *Medea*, since which, the World by incestuous Copulation, according to the Custom of Sorceresses, hath been still replenished, and hell filled; and this goddiess did not only preside over Charmers, Incantators, &c. but also over Veneficiaries, and all sorts of Poyson, and to whom they address themselves for success upon those Mischiefs and *Maleficia*, which other Sorcerers should do.

I shall mention one Story, which deserves to be transmitted, you shall see it in the *Damonomie* of D. *Bodin*, and more clearly in the Table of the Inconstancy of Dæmons and evil Spirits.

The Story relates, that a young Girl named *Magdalena de la Croix*, Native of *Cordoua* in Spain, being descended of a mean Family and Parentage, resolved to collect some Almes to help forward the Re-building and Restoration of the Convent of *St. Clare*, which then went to ruine; and managed the Business so well, that the Monastery was finished. This gave occasion to the Nuns to receive her into their Company, where a certain black Dæmon, like an *Ethiopian*, came into Acquaintance with her, being then aged betwixt ten and twelve Years, and wrought so by his Devilish Policies

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cies, that he made her a Slave to his Will; making her seem also in a short time the wisest and holiest of her Age; and the better to captivate her entirely to his Obedience, she was no sooner twelve Years old but he demanded her in Marriage; whereto giving her consent, he married her upon this condition, that for the space of thirty Years and more he should make her to equal, yea, to surpass in Holiness, all of her Profession, whether Monks or Nuns; which succeeded according to her desire: Thereby there grew such a familiarity between them, that this Dæmon forced sometimes to go to other places, which he made her believe were of great repute, he gave her a Servitour in his place, which assisted her in all things; and taking the form of the said *Magdalen*, did imitate her in all things, doing that which she ought to do for her ease; and when her Dæmon returned, he told her all things worthy of Notice that had pass'd in the World.

Among other things he told her one Day, of the taking of *Francis* the First, Prisoner, and the Spoil that was soon after committed at *Rome*; which she relating to the Nuns, they thought she knew it by revelation of some good Angel. To make short the Story, this *Magdalene* doing admirable Signs, and strange Wonders, which passed for Miracles, together with the Holiness of Life which outwardly appeared, she was chosen Abbess of the Monastery, to the Satisfaction of all the Religious therein,

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therein, and behaved her-self so well in this charge, that nothing was to be complained of in her : On Festivals she was so fervently devout, that she hath been lifted three Cubits high from the Ground, having often in her Hands the Image of our Lord, shewing at times a Head of Hair reaching to her Ancles, which disappeared presently : Being at Mass, the partition Wall of the Choir would open of it self, sometimes to give a more commodious Sight of the Holy *Hostia* ; and those Days wherein she failed to communicate, (which is very strange) the Priest having consecrated the Hosts to the Number of the Nuns present, found that he had one to say, thinking that some good Angel had reserved it to give it her himself ; and indeed some of the Religious did sometimes see the Host come to her in the Air, and this very Host did leap into her Mouth, which she shew'd them publickly.

This so augmented her Credit and Reputation of Holiness, that Popes, Emperors, Kings, Princes, sent their Letters, recommending themselves to her Prayers. The Spanish Princesses were first deceived ; for the Wife of *Charles* the Fifth sent her Swadling-Cloaths to wrap her Son *Philip* the Second with, that she would bless them with her Hand. But she did so many wonderful things, that at last the Nuns began to take her for a Witch ; which she perceiving, and God touching her by degrees by his Grace, the thirty Years of her

Covenant

Covenant being expired, about the Year 1546 she accused her self, and confessed to the Visitors of the Order, that she had known this Dæmon from the Age of twelve Years, continuing them to thirty onward; and having made a general Confession, desired their Assistance: When, the Dæmon who had so long bewitched her, seeing her Resolution, endeavoured by all means to dissuade her, but not able to effect it, was constrained to leave her; who, the better to expiate her Sin, was put in Prison, where she underwent a hard and austere Pennance, till at last she obtained Pardon of it from Pope *Paul* the Fourth.

By this we may in some measure see what Vanity, Mischief and Misery attends a Proud and Ambitious Woman; who; tho' she has a Beautiful Outside, and her Tongue is smooth as Oil, and so soft as Silk, and her Words so sweet as Honey; or if she were a very Ape for Wit, or a Bag of Gold for Wealth; or if her personage have stoln away all that Nature can afford, and if she be deckt up in gorgeous Apparel, a Thousand to one, but she will love to walk where she may get Acquaintance, and Acquaintance bringeth Familiarity, and Familiarity setteth all Follies abroach; and Twenty to one, that if a Woman love gadding, but that she will pawn her Honesty to please her Fancy.

And to support her Extravagancies, Man must be at all the cost, and yet live by the Loss; a Man must take all the Pains, and Wo-

men spend the gains : A Man may watch and ward, fight and defend, till the Ground, Labour in the Vineyard ; and look what he getteth in seven Years, a Woman will spread it abroad with a Fork in one Year, and yet little enough to serve her turn, but a great deal too little to get her Good-will : Nay, if thou give her never so much, and yet if thy personage please not her Humour, then will I not give a Half-penny for her Honesty at the Years-end : For then her Breast will harbour an envious Heart, and her Heart the Store-house of poysoned Hatred : Her Head will devise Villany, and her Hands are ready to practise that which her Heart deviseth.

And what then shall we term her but the Offspring of Satan, whose Head, Hands, Heart, Mind, and Soul is evil ? For Women are called the Hook of all Evil, because Men are taken with them Fish : For Woman have a Thousand ways to deceive thee, and all such — Fools as are Suiters unto them : Some they keep in Hand with Promises, and some they feed with Flattery, and some they delay with Dalliance, and some they please with Kisses : They lay out the Folds of their Hair, to entangle Men in their Love ; betwixt their Breasts is the Valley of Destruction, and in their Beds is Hell, Sorrow and Repentance. Eagles eat not Men till they are dead, but Women devour them alive : for a Woman will pick thy Pocket, and empty thy Purse, laugh in thy Face, and cut thy Throat : they are ungrateful,

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perjured, full of fraud, flouting and deceit,
unconstant, waspish, toyish, light, sullen,
proud, discourteous and cruel: and yet they
were by God created, and by Nature formed,
and therefore by Policy and Wisdom to be
avoided; for good things abused, are to be
refused; or else for a Months pleasure, she may
hap to make thee go stark-naked: she will give
thee Rost-meat, but she will beat thee with the
Spit: If thou hast Crowns in thy Purse, she
will be thy Hearts Gold, until she leave thee
not a whit of white Money: they are like
Summer-Birds, for they will abide no Storm,
but flock about thee in the Pride of thy Glory,
and flye from thee in the Storms of Afflictions;
for they aim more at thy Wealth than at thy
Person, and esteem more thy Money, than any
Mans vertuous Qualities: for they esteem of
a Man without Money, as a Horse doth a fair
Stable without Meat; And will play the Horse-
leech to suck away thy Wealth, but in the
Winter of thy Misery she will flye away from
thee: Not unlike a Swallow, which in the
Summer harboureth her self under the Eaves of
an House, and against Winter flyeth away,
leaving nothing but Dirt behind her. *Solomon*
saith, He that will suffer himself to be led
away, or take delight in such Womens Com-
pany, is like a Fool which rejoiceth when he is
led to the Stocks, *Prov. 7.*

God detesteth the Money, or Goods gotten
by Whoredom, *Deut. 23. 17, 18.* Whores are
called by divers Names, and the properties of
Whores

Whores. *Prov.* 7. 6. and 2. A Whore envieth an Honest Woman, *Esdras* 19. and 42. Whoremongers God will judge, *Heb.* 13. and 4. They shall have their Portion with the Wicked, in the Lake that burneth with Fire and Brimstone, *Rev.* 21. 8. Only for the Sin of Whoredom God was sorry at the Heart and repented that ever he made Man. *Gen.* 6. 6, 7. S. Paul saith, to avoid Fornication every Man may take a Wife, *1 Cor.* 7. 2. Therefore he which hath a Wife of his own, and yet goeth to another Woman, is like a rich Thief, which will steal when he hath no need.

There are three ways to know a Whore; by her wanton Looks, by her Speech, and by her Gate, *Ecclesiasticus* 26. And in the same Chapter he saith, That we must not give our Strength unto Harlots: for Whores are the Evil of all Evils, and the Vanities of all Vanities; they weaken the Strength of Man, and deprive the Body of his Beauty; it furroweth the Brows, and maketh the Eyes dim, and a Whorish Woman causeth the Fever and the Gout. And at a Word, they are a great shortning to Man's Life: For although they seem to be so dainty as Sweet-meat, yet in Tryal, they are not so wholsome as sowre Sawce; they have Wit, but it is all in Craft; if they love, it is vehemently; but if they hate, it is deadly.

Upon this very Account of her Alteration in this manner the Holy Ghost saith, by the Mouth of the Wise-man, that the Wrath of

Woman

Woman is beyond comparison, for she is such a Furnace and violent Fire, that all the Water in the World cannot quench, especially when this Wrath proceeds from some Hate and Rancour which she hath conceived against any Person, for then she lets flye all the Arrows of her Revenge, when like the Devil she sets all her Wits at Work, particularly against him that would not comply with her Lust and desire and the Satisfaction of her Pleasure. For Instance, *Maryzee*, seing that *Filander* her Husband returned not so soon from his Voyage as she wished, and therefore imagining that out of disdain he refused to visit her, changed that great Affection she had formerly for him into a greater hatred, and not being able to allay her Fury, in Vengeance, she vented it upon three Children which she had by him, giving them Poyson in a Potion, and took the like also her self, chusing and delighting rather to dye her self and see her Children do so, then to give any the least contentment to him who so passionately loved her.

Antonius Muret in his first Book, Cap. 12. of various Lessons, proposeth examples of certain Women, who shewed themselves implacable towards those who would not condescend to their filthy Pleasures.

The first of them was the Wife of *Potiphar*, who having not the Power to corrupt and debauch *Joseph* by her alluring persuasions, accused him to her Husband, for an attempt of a Rape, and although this were an imposture, and

and an effect of the rage of Love, yet was he imprisoned with Gyves and Manacles on his Feet and Hands, through the credulity she had begot in her Husband.

The second was *Phadra*, who because she could not enjoy the Love of *Hippolitus* her Son in Law, accused him to her Husband to have attempted her Honour, and effected so much by her Counterfeiting dissembling Tricks, that *Hippolitus* was torn and drawn in pieces by wild Horses.

The third was *Antia*, Wife to King *Pratus*, whose intreaties not prevailing with *Bellerophon* to lie with her, she address'd her self to the King with a false Charge, that he would have polluted his Conjugal and Royal Bed, and thereupon demanded his Life; which was taken away afterwards by the Stratagem of a Letter, that is since grown into a Proverb.

The fourth was *Philonome*, who being denied her Pleasure by *Tenis* the Son of *Cygnus*, accused him to his Father have solicited her to Uncleaness; which the Father too vainly believing, commanded him to be enclosed in a Chest, and thrown into the Sea.

The fifth was *Hippolite*, Wife of *Acastus*, the King of *Magnesia*, who not gaining the Affection of *Peleus* to her wanton services, impeached him to her Husband, that he would have violated and corrupted that Fidelity she ought him, and so caused his Life to be taken away.

The sixth was *Hippodamie*, the Wife of *Pelops*.

Pelops, who riding abroad made him believe she was extreme thirsty, which caused her Husband to alight out of his Chariot, with *Myrtillus* the Driver. *Pelops* was no sooner walked off, but she solicits her Charioter to lie with her, which he loyally refused; and no sooner returned, but she acquaints him, that *Myrtillus* would have forced her; which he also believing, threw the said Wretch into the Sea there adjoining.

The seventh was the beautiful Mother of *Timasian* the Egyptian, who failing of her design upon the Chastity of her Son in Law, challeng'd him to his Father, not of the intent of Adultery with her, but of Buggery, a greater Wickedness; which so incensed the Father, that he forced him streightwith into banishment.

The eighth was *Fausta* the Daughter of *Maximinus*, wife of *Constantine* the Great, who was so in Love with *Crispus* her Son in Law, which he had by one of his Concubines, that she endeavoured by all means to entice him to her Bed; but finding him not to be debauched, she changed this ardent Love into an irreconcilable hatred, and accused him to the Emperor of Endeavouring the dishonouring of her. Upon which Information the Emperor caused him to be slain; though afterwards understanding the Falseness of his Wife, and the truth of the aforesaid matter, he doomed her also to die, to serve as an example to all other Women who would thus revenge the refusal of their baseness and

and impudicity, out of an insupportable rage, and unsatisfiable anger and hatred.

Plato saith, that Women are either Angels or Devils, and that they either love dearly, or hate bitterly; for a Woman hath no mean in her Love, nor mercy in her Hate; no pity in Revenge, nor patience in her Anger: therefore it is said, that there is nothing in the World, which both pleaseth and displeaseth a Man, more than a Woman; for a Woman most delighteth a Man, and yet most deceiveth him: For as there is nothing more sweet unto a Man, than a Woman when she smileth; even so, there is nothing more odious than the fierce and angry Countenance of a Woman.

Further, many weary themselves, with dallying, playing, and sporting with Women, and yet they are never satisfied with the unsatisfiable desire of them: If with a Song thou wouldst be brought asleep, or with a Dance be led to delight, then a fair Woman is fit for thy Diet; if thy head be in her Lap, she will make thee believe that thou hast by the Door of Bliss, when indeed thou art just by the Gate of Hell.

Theodora, a Monstrous Strumpet, made her Brags to *Socrates*, of the great haunt of lusty Gallants which came to her House; and furthermore, told him, that she could get away more of his Scholars from him, than he could of hers from her. No marvel (quoth *Socrates*) for thy ways seem pleasant and easie, and that is the way Youth loves to walk in; but

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the way that leads to a Vertuous Life, full of Bryars.

Messalina, the Wife of the Emperor *Claudius Caesar*, who boasting of her Intemperance, went into the publick Stewes, and there prostituted her Body to all Goers and Comers, waging with the most impudent and falacious Harlot in *Rome*, that she would endure more Men, then she could, and won the Wager, having lain with 25 several Ruffians in one Night, and that with so much vigour and continuance of Lust, that as *Juvenal* saith, --- *Et lassata viris nondum satiata recessit*; she departed in the Morning, wearied, not satisfied; and the other who lost this execrable Wager, for her part had been polluted with three and twenty.

The fair and beautiful *Hynes*, so much beloved by *Charles VII.* King of *France*, who valued the Injoyment of her Body at so high a Rate, that she not only enrich'd her poor Parents, but was still so furnished and stored with Gold and Silver, that she could leave by her last Will and Testament threescore thousand Crowns, so that place were she was buried.

The Learned *Athenens* reports another Story (more prodigious then this) of *Phryne* the Courtesan, who had got so much Wealth in Loves Combats, that she offered to the Inhabitants of *Thebes*, Money enough to rebuild the Walls of their City, beautified with an hundred goodly Gates, provided they would place in the Portals this Inscription, *Alexander evertit, Phryne*

Phryne amica crexit ; *Alexander demolist them*, and *Phryne the Courtesan hath reared them* : *Plutarch* speaking of the same Woman saith, that she was so confidently shameless, as to offer at the Temple of *Apollo* the Statue of *Venus* all of pure Gold, whereon these Words were Engraven, *Ex Græcorum intemperantia*, intimating that she had acquired the price of the said Statue by the Lusts and intemperance of the Grecians.

King *Demetrius* giving but one Glance of his Eyes suddenly upon *Lamia*, he was taken presently with her Net, and spent eleven Talents of Silver upon her, which he had provided and appointed to pay his Souldiers ; and furthermore, he quite forsook his own Wife, and never left the Company of this Strumpet, until Death took her from him ; and after she was dead, he lamented her Death ; kissed and embraced her, and caused her to be buried under his Window, and as often as he saw her Grave, he might bewail her End.

Flora the Daughter of a King took to it betimes, and followed it so close, that it sent her out of the World at the 40th Year of her Age. King *Menelaus* being the first that made Love to her, as he was marching to the Wars of *Carthage*, he spent more Money upon her than in Conquering his Enemies : But, tho' she came from a Royal Race, and turn'd Prostitute, yet wou'd she never admit any to enjoy her, but what were in some Degree Noble or Great and therefore affix'd over her Gate these

Words

Words: *King, Prince, Emperor, or Bishop, enter this Place and Welcome.* Neither was this *Flora* so greedy of Gold, as the other two were; for on a time one of her familiar Friends asked her the cause why she did not make Price of her Love; she made this Answer, I commit my Body to none but Princes and Noblemen, and I swear there was never Man gave me so little, but I had more than I would have asked, or that I looked for: and furthermore, she said. That a Noble Woman ought not to make Price of her Love; all things are at a certain rate, except Love, and that a Woman of great Beauty should be so much esteemed of, as she esteems of her self. She died at the Age of forty Years, and the Wealth she left behind her in *Rome*, was valued to be so much, as would have built new Walls round about the City.

Lais, that charming Singer, and Ravishing Musicianist, who captivated the very Body and Soul of King *Pyrrhus* in *Greece*, till he became a Drudge to her impetuous Lust; nor was she there with contented, but serv'd to satiate the Excessive Desires of others in a Flood of Debauchery; always setting her own Price which was first laid down before her self: And thus she follow'd this Course of Life enriching herself with the Spoils of others: But, alas! the folly of Men in this extremity of Passion! makes me very well say with *Demosthenes*, who being provok'd by Lust to Court that *Corinthian* Strumpet, *Lais*, She said to him, Sir! noles
E than

than, *A Thousand Attick Drachms, shall persuade me to bestow on you the Favour of enjoying the Transports and Pleasures of my Body;* He immediately answer'd mildly, *Madam, I thank you, I will not buy Repentance at so dear a Rate.*

Was not that Noble City of *Troy* sacked and spoiled for the fair *Helena*? And when it had cost many Mens lives, and much Blood was shed, and when they had got the Conquest, they got but an Harlot. By this and that which followeth, thou shalt see the Power of Woman, how it hath been so great, and more prevailed in the Bewitching Mens Wits, and in overcoming their Senses, than all other things whatsoever. It hath not only vanquished *Kings* and *Cesars*, but it hath also surprized Castles and Countries; nay, What is it that a Woman cannot do, which knows her Power?

Therefore stay not alone in the Company of a Woman, trusting to thy own Chastity, except thou be more strong than *Samson*, more wise than *Solomon*, or more Holy than *David*; for these and many more have been overcome by the sweet Enticements of Women, as thou shalt read hereafter.

Astippus desired sweet Meat for his Belly, and a fair Woman for his Bed.

But in my mind, he that lays his Net to catch a fair Woman, he may chance to fall into the Sprindge which was laid for a Woodcock: Therefore I do admonish young Men, and advise old Men, and I counsel simple Men, and I warn all Men, that they flee a wicked Woman,

as from the Pestilence, or else she will make thee
flie in the end.

Aristotle, for keeping Company with a
Quean in *Athens*, was fain to run away, to save
himself from Punishment, and yet he had dwelt
there, and wrote many Books for the space of
thirty Years.

Again, *Sampson* and *Hercules*, for all their
great Strength and Conquest of Giants and
Monsters, yet the one yieldeth his Club at
Dejanera's Foot, and the other revealed his
Strength to *Dalilah*, and paid his Life for his
Folly.

Plato for all his great Philosophy and Know-
ledge, kept Company with *Archenasse* when she
was old, and forsaken of her Lovers: For she
had given her self to a many in her Youth, yet
nevertheless *Plato* so loved her, that he wrote
many Verses in Commendation of her.

Also *Socrates* for his Gravity and Wisdom is
Renowed throughout all the World, yet he
most dearly loved *Alphasie*, an old and over-
worn Strumpet. Love stayed King *Antiochus*
in *Calcidia* a whole Winter, for one Maid that
he Fancied there, to his great hindrance. And
King *Hannibal* in *Capua* a long Season, laying
all other his necessary Affairs aside, the which
was no small hindrance to him, for in the mean
while his Enemies invaded a great part of his
Country. Likewise *Julius Caesar*, he continued
in *Alexandria*, a long Season, not for the Love
of one, but he Lustred after many, to his great
Infamy and Disgrace. The great Captain *Ho-*
lofernes,

ofernes, whose sight made many Thousands to quake, yet he lost his Life, and was slain by a Woman. Was not *Herod's* Love so great to a Woman that he caused *John Baptist* to lose his Head for her sake? Wherefore to avoid the sight, many times is the best Razor to cut off the occasion of the evil which cometh by Women; for had not *Holofernes* seen the Beauty of *Judith*, and marked the Fineness of her Foot, he had not lost his Head by her. If *Herod* had not seen *Herodias* Daughter dance, he had not so rashly granted her Saint *John Baptist's* Head. Had not *Eve* seen the Apple, and so was Tempted with the Beauty of the Serpent, who as our School-Men do write, that he shewed himself like a Fair young Man; but had not she seen it, I say, she had not eaten thereof, to her own Grief and many more. By sight the Wife of *Potiphar* was moved to lust after her Servant *Joseph*. It is said of *Semiramis* of *Babylon*, that after her Husband's Death, she waxed so unsatiable in carnal Lust, that two Men at one time could not satisfy her Desire, and so by her Unsatiableness, at length all *Persia* grew full of Whores.

And of one Fair *Rhodophe* in *Egypt*, who was the first noted Woman in that Country, but at length all the whole Country became full of Strumpets.

It is not strange, that the Seed of one Man should breed such Woes unto all Men? Woes which are perpetually tormenting them Day and Night. That will persuade Man out of his

Rea-

Reason, and then exhaust his Strength and Treasure. But, alas! Such is the State of Married Men, especially those who have Yok'd themselves to Widows, that double Plague of a Man's Life; that subtle Thief; which is not Content with due Benevolence, but hates all Opportunities to steal away the Marrow of a Man's Bones, and shorten his Days, what shall I say to her, or against her? Or, what for, or against him? I will cry aloud, and pronounce Woes to that miserable Wretch, that is married to a Widow! for a Widow will be the cause of a Thousand Woes; yet there are many that do wish themselves no worse matched than to a rich Widow; but thou must not know what Grievs thou joinest with thy Gains; for if she be rich, she will look to Govern; and if she be poor, then thou art plagued both with Beggary and Bondage: Again, thy Pains will be double in regard of him which Marrieth with a Maid; for thou must unlearn thy Widow, and make her forget her former corrupt and disordered Behaviour, the which if thou take upon thee to do, thou hadst even as good undertake to wash a Black-Moor white; for commonly Widows are so froward, so waspish, and so stubborn, that thou canst not wrest them from their Wills; and if thou think to make her good by Stripes, thou must beat her to Death: One having Married with a froward Widow she called him these, and many other unhappy Names; so he took her, and cut her Tongue out of her Head: but she ever after-

wards would make the Sign of the Gallows with her Fingers to him.

It is seldom or never seen, that a Man marieth with a Widow for her Beauty, nor for her Personage, but only for her Wealth, and Riches ; and if she be rich and beautiful withal, then thou matcheth thy self to a She-Devil : For she will go like a Peacock , and thou like a Woodcock ; for she will hide her Money to maintain her Pride, and if thou art at any time desirous to be merry in her Company she will say thou art merry because thou hast gotten a Wife that is able to maintain thee, where before thou wast a Beggar, and hadst nothing : and if thou shew thy self sad, she will say, Thou art sad because thou canst not bury her, thereby to enjoy that which she hath : If thou make Provision to fare well in thy House, she will bid thee spend that which thou broughtest thy self.

If thou shew thy self sparing, she will say, Thou shalt not pinch her of that which is her own ; and if thou do any thing contrary to her mind, she will say, Her other Husband was more kind : If thou chance to Dine from home, she will bid thee Go Sup with thy Harlots abroad : if thou go abroad and spend any thing before thou comest home, she will say, *A Beggar I found thee, and a Beggar thou meanest to leave me* : If thou stay always at home, she will say, Thou art happy, thou hast gotten a Wife that is able to maintain thee idle : If thou carve her the best Morsel on the Table, though she

take

take it, yet she will take it scornfully, and say, she had a Husband that would let her cut where she liked self.

And if thou come in well disposed, thinking to be merry, and intreating her with fair Words, she will call thee dissembling Hypocrite, saying, *Thou speakest me fair with thy Tongue, but thy Heart is on thy Minions abroad.* No, these are the frantick Tricks of froward Widows, they are neither well, full nor fasting; they will neither go to Church, nor stay at home, I mean in regard of their impatient Minds:) For a Man shall never be at quiet in her sight, nor out of her sight: for if thou be in her sight, she will vex thee as before said; and out of her sight, thy own Conscience will torment and trouble thy mind, to think on the Purgatory which perforce thou must endure when thou comest home.

She will make Clubs Trump, when thou hast never a black Card in thy Hand: for with her cruel Tongue she will ring thee such a Peal, that one would think the Devil were come from Hell: Besides this, thou shalt have a brended Slut, like a Hell-hag, with a Pair of Paps; like a Pair of Dung-Pots, shall bring in thy Dinner, for thy Widow will not trust thee with a Wench that is handsome in thy House; now if that upon just occasion thou throwest the Platters at thy Maids Head, seing the Meat brought in by such a Slut, and so fluttishly drest, then will thy Widow take Pepper in the Nose, and stamp, and stare, and look so sowre,

as if she had come but even then from eating of Crabs, saying, *If thou hadst not Married with me, thou wouldest have been glad of the worst Morfel that is here* : Then thou again replyest, re-saying, *If I had not been so mad, the Devil himself would not have had thee* ; and then without cause thou blamest her of old Age, and of Jealousie, and of hiding her Money, and for conveying away her Goods, which thou hast bought with the displeasure of thy Friends, and discredit to thy self, in regard of her Years : then again, she on the other side runneth about to her Neighbours, and there she thundereth out a Thousand injuries that thou dost her, saying, *My Corn he sendeth to the Market, and my Cattel to the Fair, and look what he openly findeth, he taketh by force, and what I hide secretly he privily stealeth it away, and playeth away all my Money at Dice* ; loe thus he consumeth my Substance, and yet hateth my Person ; no longer than I feed him with Money can I enjoy his Company ; now he hath that he sought for ; he giveth me nothing else but froward Answers, and foul Usage, and yet God knows, of pure Love I Married him with nothing, but now his ill Husbandry is like to bring to ruine both me and my Children : But now all this while she doth not forget to tell her own good Huswifery, saying, *I sit working all Day at my Needle, or at my Distaff, and he like an Unthrif, and a Whoremonger, runneth at Random*. Thus they are always stretching Debate upon the Rack of Vengeance.

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ing of Hell: For if they Kifs in the Morning, being
 with Friends, yet e'er Noon they are ready to throw
 the House out at Window. The Papists af-
 firm, *That Heaven is won by Purgatory*; but in
 my Mind a Man shall never come into a worse
 Purgatory, than to be matched with a froward
 Widow. He that matcheth himself to a Wi-
 dow and three Children, matcheth himself to
 four Thieves. One having Married with a
 Widow, it was his Luck to bury her, but not
 before he was fore vexed with her; for after-
 wards he lying on his Death-Bed, his Friends
 exhorted him to pray unto God that his Soul
 might rest in Heaven; and he asked them this
 Question, *Whither (saith he) do you think my*
Wife is gone? And they said unto him, *No*
doubt, but that your Wife is gone to Heaven before
you: He replied, *I care not whither I go, so I go*
not where my Wife is, for fear I meet with her, and
be vexed with her as I have been heretofore.

Another having Married with a Widow,
 being one Day at a Sermon, heard the Preacher
 say, *Whosoever will be saved let him take up his*
Cross and follow me: This Mad Fellow, after
 Sermon was ended, took his Wife upon his
 Back, and came to the Preacher, and said, *Here*
is my Cross, I am ready to follow thee whither thou
wilt.

Another having Married with a Widow,
 which shewed her self like a Saint abroad, but
 a Devil at home; a Friend of her Husband's
 told him, that he had gotten him a good, still,
 and quiet Wife; *Yea marry,* quoth the Married
 Man,

Man, you see my Shooe is fair and new, but yet you know not where it pincheth me.

Another merry Companion having Married with a Widow, and carried her over Sea into France, there suddenly arose a great Storm, insomuch, that they were all in Danger of Drowning; the Master of the Ship called unto the Mariners, and bid them take and throw over Board all the heaviest Goods in the Ship; this Married Man hearing him say so, he took his Widow, and threw her over Board; and being asked the reason why he did so; he said, *That he never felt any thing in all his Life that was so heavy to him as she had been.*

Another having Married with a Widow, and within a while after they were Married, she went out into the Garden, and there finding her Husbands Shirt hang close on the Hedge by her Maids Smock, she went presently and hang'd her self, upon a Jealous Conceit that she took: And a merry Fellow asked the cause why she hang'd her self, and being told that it was Jealousie, *I would,* said ne, *that all Trees did bear such Fruit.*

Thou may'st think that I have spoken enough concerning Widows; but the further I run after them, the further I am from them; for they are the sum of the Seven deadly Sins, the Friends of Satan, and the Gates of Hell. Now methinks I hear some say unto me, that I should have told them this Lesson sooner; for too late cometh Medicine when a Patient is dead; even so too late cometh Counsel, when it

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it is past remedy ; but it is better late than never, for it may be a Warning to make others wise.

But why do I make so long Harvest of so little Corn ? Seeing the Corn is bad, my Harvest shall cease ; for so long as Women do ill, they must not think to be well spoken of : If you would be well reported of, or kept like the Rose when it hath lost the Colour, then you should smell sweet in the Bud, as the Rose doth ; or if you would be tasted for old Wine, you shall be sweet at the first, like the pleasant Grape : then should you be cherished for your Courtesie, and comforted for your Honesty, so should you be preserved like the sweet Rose, and esteemed of as pleasant Wine. But to what purpose do I go about to instruct you ? knowing that such as Counsel the Devil, can never amend him of his evil. For Women are grown Proud, Impudent, Obscene and Scandalous both in Lives and Conversations. They deck themselves richly, and fine to the Eye, 'tis true, but take away their painted Cloaths, and then they look like ragged Walls ; take away their Ruffs, and then they look ruggedly, their Coifs and Stomachers, and they are simple to behold ; the Hair untruss, they look wildly : And yet there are many which lay their Nets to catch a pretty Woman : But he which getteth such a Prize, gains nothing by his Adventure, but shame to the Body, and Danger to the Soul ; for the Heat of the young Blood of these Wantons, leads many unto Destruction,

struction, for this World's Pleasure: It enchants your Minds, and enfeebleth your Bodies with Diseases; it also scandalizeth your good Names: But most of all, it endangereth your Souls. How can it otherwise chuse, when Lust and Uncleanneſs continually keep them Company, Gluttony and Sloth ſerveth them at the Table, Pride and Vain-glory Apparelleth them? But theſe Servants will wax weary of their Service, and in the end they have no other Servants to attend them, but only Shame, Grief, and Repentance: But then, oh! then, you will ſay, when it is too late; Oh, would to God that we had been careful of True Glorious Modeſty, and leſs cunning to keep Wantons Company: Oh therefore remember, and think beforehand, that every Sweet hath its Sowre: then Buy not with a Drop of Honey a Gallon of Gall. Do not think that this World's Pleaſure will paſs away with a triſle; and that no ſooner done, but preſently forgotten: No, no, answer your ſelves, that the Punishment remaineth eternally; and therefore better it were to be an addle Egg, than an ill Bird: For we are not born to live at Pleaſure, but to take Pains, and to Labour for the good of our Country; yet ſo Deceitful is the preſent Sweetneſs, that we never remember the following Sowre. For Youth is too too eaſily won and overcome with the World's Vanities: Oh too ſoon (I ſay) is Youth in the Bloſſoms devoured with the Catterpillers of foul Luſt and Laſcivious Deſires. The black Fiend of Hell, by
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this inticing sweet Sin of Lust, draws many young Wits to Confusion: For in time it draws out the Heart Blood of your good Names, and that being once lost, is never gotten again.

Again, Lust causeth you to do such foul Deeds, which makes your Foreheads for ever afterwards seem Spotted and Black with Shame and everlasting Infamy, by which means your Graves after Death are closed up with Time's Scandal. And yet Women are easily Wooed, and soon Won, got with an Apple, and lost with a Paring. Young Wits are soon corrupted, Womens bright Beauties breed curious thoughts: and Golden Gifts easily overcome wanton Desires, with changing Modesty into Pastimes of Vanity, and being once delighted therein, continue in the same without Repentance, you are only the Peoples Wonder, and Misfortunes Bandyng-Ball, tost up and down the World with woe upon woe; yea, Ten Thousand woes will be galloping hard at your Heels, and pursue you wheresoever you go: for those of ill report cannot long stay in one Place, but rove and wander about the World, and yet ever unfortunate, prospering in nothing, forsaken and cast out of all civil Companies, still in fear, lest Authority with the Sword of Justice bar them of Liberty. Lo, thus your Lives are despised, walking like Night-Owls in Misery, and no comfort shall be your Friend, but only Repentance coming too late, and over-dear bought. A Pennance and Punishment

Punishment due to all such hated Creatures as those are.

Therefore believe, all you unmarried Wantons, and in believing Grieve, that you have thus unluckily made your selves neither Maids, Widows or Wives, but more vile than Dirt and Filth, fit to be swept into the Kennels. O then suffer not this Worlds Pleasure to take from you the good Thoughts of an honest Life: But down, down upon your Knees, you earthly Serpents, and wash away your black Sin, with the Crystal Tears of true Sorrow and Repentance; so that when you wander from this enticing World, you may be washed and cleansed from this foul Leprosie of Nature.

Lo, thus in remorse of mind, my Tongue hath uttered to the Wantons of the World, the abundance of my Heart's-Grief, which I have perceived by the unseemly Behaviour of unconstant, both Men and Women; yet Men for the most part are touched with one Fault, which is Drinking too much; but its said of Women, that they have two Faults, that is, they can neither say well, not yet do well.

For commonly Women are the most part of the Forenoon painting themselves, and Frizzling their Hairs, and prying in their Glasse like Apes, to Prank up themselves in their Gaudies, like Puppets; or like the Spider, which Weaves a fine Web to hang a Fly: Amongst Men she is accounted a Slut, which goeth not in her Silks; therefore if thou wilt please thy Lady, thou

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thou must like and love, sue and serve ; and in
pending thou must lay on a Load ; for they
must have maintenance, howsoever thou get it,
by hook or by crook, out of *Judas's* Bags, or
the Devil's Budget ; thou must spare neither
lands nor Living, Money nor Gold.

For Women will count thee a Pinch-Penny,
if thou be not Prodigal ; and Dastard, if thou
be not Ventrours : for they count none Valiant,
except they be Desperate ; if Silent, a Sot ; if
full of Words, a Fool ; judging all to be Clowns,
which be not Courtiers. If thou be cleanly in
Apparel, they will term thee Proud ; if mean
Apparel, a Sloven ; if Tall, a Lungees ; if
short, a Dwarf, for they have ripe Wits and
ready Tongues ; and if they get an Inch they
will claim an Ell ; she will coll thee about the
Neck with one Hand, but the other shall be
living into thy Pocket, and if thou take her in
that manner, then it was but in jest ; but many
times they take it in jest, and (if they be not
sied) keep it in earnest : But if thy Pockets
grow empty, and thy Revenues will not hold
out longer, to maintain her Pomp, and Bra-
very, then she presently leaves to make much
of thy Person, and will not stick to say unto
thee, that she could have bestowed her Love
on such a one, as would have maintained her
like a Woman ; so by this means they weave
the Web of their own Woe, and spin the
Thread of their own Thralldom ; if they lack,
they will lack at the last, for they will cut it
out

out of the whole Cloath, so long as the pie willhold out.

Is not the Bee hived for his Honey, the Sheep sheared for his Fleece, the Ox-Nec wrought for his Master's Profit, the Fow plucked for Feathers, the Tree grafted to bring forth Fruit, and the Earth laboured to bring forth Corn? But what Labour or Cost thou bestowest on a Woman, is cast away, for she will yield thee no Profit at all: For what thou hast done all, and given them all that they can demand, yet thou shalt be as well Rewarded as those Men were whom *Æsop* hired for three Half-pence a Day to recite his Fables.

These Things being wisely considered, thou what a Fool art thou to Blind thy self in their bold Behaviour, and bow at their Becks, and come at their Calls, and sell Lands to make them swim in their Silks, and set in their Jewels, making *Jill*. a Gentlewoman, insomuch that she careth not a Penny for the Finest, nor a Fig for the Proudest; she is as good as the best, although she have no more Honesty than hardly to serve her own turn, suffering every Man's Fingers as deep in the Dish, as thine are in the Platter, and every Man to Angle where thou castest thy Hook, holding up to all that come, not much unlike a Barber's Chair, that so soon as one Knave is out, another is in; a common Hackney for every one that will ride a Boat for every one to row in: Now if thy Wealth do begin to fail, then she biddeth thee
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farewel, and gives thee the *Adieu* in the Devil's Name: If the matter be so plain, then consider this, that the House where such a one keepeth her Residence, is more odious with Slander, than Carrion doth infect the Air with stinks; let them flatter how they will, there is no Love in them, but from the Teeth outward. I blaze their Properties the plainer, and give thee the stronger Reasons, because I would have thee loath the alluring Trains of such deceitful and lascivious Women; although she make great Protestations of Love, and thereto bindeth her self with most damnable Oaths, then believe her least of all, for there is no more hold in her Oaths, nor in her Love, than is certainty of a fair Day in *April*, although it look never so clear, yet it may turn to be foul. I have seen a Courtezan thus pictured out.

First, A Fair young Man Blind, and in his Arms a Beautiful Woman, with one Hand in his Pocket, shewing her Theft, and a Knife in the other Hand to cut his Throat.

Now Peradventure thou may'st say to that, thou dost not know one Woman from another without some Tryal, because all Women are in Shape alike; for the sowre Crab is like the sweet Pippin. True it is, the Raven is a Bird, and the Swan is but a Bird: Even so many Women are in Shape Angels, but in Quality Devils, Painted Coffins, with Rotten Bones. The Ostridge carrieth fair Feathers, but rank Flesh. The Herb *Moly* carrieth a Flower as White as Snow, but a Root as Black as Ink.

Although Women are Beautiful, shewing Pity, yet their Hearts are Black, swelling with Mischief; not much unlike unto old Trees, whose outward Leaves are Fair and Green, and yet the Body rotten: If thou haunt their Houses, thou wilt be enamoured; and if thou do but hearken to these *Syrens*, thou wilt be enchanted, for they will allure thee with Amorous Glances of Lust, and yet kill thee with bitter Looks of Hate; they have Dimples in their Cheeks to deceive thee, and wrinkles in their Brows to betray thee: They have Eyes to intice, Smiles to flatter, Embracements to provoke, Beddens to recal, Lips to enchant, Kisses to enflame, Tears to excuse themselves.

If their Sins had not made them only to be a Plague to Man, we would never have called them necessary Evils; and what are they better? For what do they either get or gain, save or keep? Nay, they do rather spend and consume all that which a Man painfully getteth: A Man must be at all the cost, and yet live by the Loss.

It is very easie for him which never experienced himself in that vain Pleasure, or repenting Pleasure, chuse you whether, I mean the accompanying of lewd Women, but such as are exercised and experimented in that kind of Drudgery; they, I say, have a continual desire and Temptation is ready at Hand: Therefore take heed at the first, suffer not thy self to be led away into lustful Folly; for it is more easie for a young Man or Maid to forbear that Carnal

Act, than it is for a Widow ; and yet more easie for a Widow, than for her that is Married, and hath her Husband wanting ; then take heed at the first, for there is nothing gotten by Women, but Repentance.

For Women are like a Bay-Tree, which is ever Green, but without Fruit ; or like the unprofitable Thorn, which beareth as Trim a Blossom as the Apple : This is nothing, but to tell thee, that thou must not judge of Gold by the Colour, nor of Womens Qualities by their Faces, nor by their Speeches, for they have delicate Tongues, which will Ravish and Tickle the itching Ears of Giddy-headed young Men, so foolish, that they think themselves happy, if they can but kiss the Daizy whereon their Love did tread : Who if she frown, then he descends presently into Hell ; but if she smile, then he is carried with Wings into Heaven : There is an old Saying, That when a Dog wags his Tail, he loves his Master.

Some think that if a Woman smile on them, she is presently over Head and Ears in Love : one must wear her Glove ; another her Garter, another her Colours of delight, and another shall spend and live on the Spoil which she getteth from all the rest : Then if thou wilt give thy Body to the Chirurgeon, and thy Soul to the Devil, such Women are fit for thy Diet. Many Creatures of every kind resemble Women in Condition : for some Horses, an unskilful Rider can hardly order ; and some again, in despite of the best Rider, that is, will have a

Jadish Trick : some Hawk, although she be ill served, yet will sit quiet ; and some, if never so well served, yet will continually fly at Check. Again, some Hounds by no means will forsake their Undertaken Game ; and some again, in despite of the Huntsmen, will continually run at Random ; and some Men will steal, if their Hands were bound behind them, and some again, will rather starve than steal : even so some Women will not be won with seven Years loving, and some again, will offend with an Hours Liberty.

Therefore if thou study a Thousand Years, thou shalt find a Woman nothing else but a Contrary unto Man ; Nay, if thou continue with her an Hundred Years, thou shalt find in her new Fancies, and contrary Sorts of Behaviour ; therefore, if all the World were Paper, and all the Sea Ink, and all the Trees and Plants were Pens, and every Man in the World were a Writer, yet were they not able with all their Labour and Cunning, to set down all the crafty Deceits of Women.

C. H A P. I I I.

Plutarch tells us, That *Ninus* the Monarch of the *Assyrians* was so taken with the Beauty of a Maiden-Slave, named *Semiramis*, and was so furiously enamoured on her, that he married her, and chose her before all the Ladies of his Kingdom ; but in stead of cherishing, valuing, or esteeming the goodness and favour

be ill of the King, she no sooner became Mistress of
never his Heart and Affections, but having obtained
Check. by her Female Devices his Authority, to com-
forsake mand throughout his Empire, and manage for
in, in one whole Day the Affairs of State: She no
y run sooner was vested therewith, but she instantly
their deprived him not only of his Royal Greatness,
some but also of his Life, with others of his familiar
en so Friends, to the intent to reign more securely,
Years and exercise her cruel Tyranny.

The other of *Medea* is no less cruel, for ha-
ving got from *Jason* all that a Woman outra-
geously could snatch from a Man, she contrived
against his Prosperity, and against the quiet of
his Family; and to act her part the better, she
learned the Magick Art, to be subservient to
her, in the ruine of her whom she deemed to be
her rival, and to displease him whom so pas-
sionately she loved. Her cruelty was so great,
that she murdered her Brother as a pledge of
her impudicity.

Atalanta the Daughter of *Scheneus*, glorying
and triumphing in her Beauty, (surpassing all
of her Age and Sex) and Swiftneſs in running,
resolved with the Consent of her Father, never
to marry any one but him who should out-run
her in the race: Giving this Answer to all her
Suitors, I will not refuse to be the Wife of the
Victor, and to be the Lawrel of his Victory,
on Condition nevertheless, that the vanquished
die by my own Hand, to expiate their temerity;
which bloody Condition she so strictly obser-
ved, that *Hippomene*, Son of *Megare* and Grand-
child

child of *Neptune*, a most beautiful young Man, coming to the Course, and seeing the Rivolets of Blood at the End of the Career, was exceedingly astonish'd, saying within himself, is it possible that Men should be so blind, to seek a Woman among so many Dangers? But while he thus deplored the sad Fate of his miserable Corrivals, *Atalanta* past by (whom yet he had not seen) whom when he saw glittering like the Sun in Beauty, he lift up his Hands to Heaven and cried out, being dazled with so many Miracles, *Pardon me, courageous Lovers, that I have accused you of folly; excuse my Indiscretion, which hath wrongfully condemned you before I knew the Price of your Race, the Merits of that rich Recompence which animated your Hopes.* *Hippomene* being thus ravished with the Beauty of *Atalanta*, and being jealous that some other would present himself before him, resolved immediately to hazard his Life as the others, and to enter the Lists, to gather the Fruits of Love. *Atalanta* in the Interim not regarding but enfranchising and setting at Random the Considerations of the Beauty, Nobility, Courage, and Love of *Hippomene*, who exposed himself to Death for her sake, said with an inflexible Heart to mercy, Wherefore should I care for his Life, having made so many to die already? He must die since he deserves it, since he will destroy himself, the Death of my other Suitors not serving him for a Warning: But shall he die for having desired to live with me? shall he receive no other Reward of his Love than

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Man, an unjust Fate? Wherefore (for the Aggra-
volets vation of her Cruelty) shall I have a Heart so
excee- basely inhumane to desire a Victory, which
is it shall charge me with the reproaches of his
seek a Blood? But amidst these suspences of *Atalanta*,
while *Venus* favouring *Hippomenes*, gave him three
erable beautiful Golden Apples, which, having got a
yet he little way before her, he let fall one after
tering another, and while she, surpris'd with the
nds to lustre of them, stoopt to take them up, he
ith so came first to the Goal, and married her. But
Lovers, this good Fortune was not lasting; for *Ata-*
Indis- *lanta* continuing her Pride, and being so noto-
on be- riously ambitious, drew upon her the fierce
its of Anger of *Cybele* the Mother of the Gods, (whose
Hopes. Temple she had prophaned by carnal Pollu-
eauty tion) who strangely metamorphos'd them
other both, changing *Hippomene* into a Lion, and
d im- *Atalanta* into a Lioness, to live thereafter in
and Woods and Forrests amongst the Beasts.

I will recite no more Histories, fearing to
Love. offend the Goodness of wise and discret Wo-
ut af- men, who cannot without horror hear so
Confi- much discourse of the Cruelty of those who
rage, dishonour their Sex. It shall suffice to say, that
myself there are Women so rigid in Authority, so
exible exact in their Commandments, so punctual
e for in their Ordinances, so jealous of their Power,
ady and so imperious in their Behaviour, that as it
will is requisite for a Woman to know how to com-
itors mand wisely; so must she be a Woman that
ll he knows readily how to obey the Laws and Or-
shall dinances of Women. I leave themselves to be
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their own Judges in this, and only add, That these Naughty-packs have a Heart so vain, a Mind so haughty, and a Port so proud and statelily, that we may very well Vindicate what is writ against them.

And therefore be not to hasty to Marry ; for doubtless if thou marry in haste, thou shalt repent by leisure. For there are many Troubles which come galloping at the Heels of a Woman, which many young Men before-hand do not think of. The World is not all made of Oat-meal ; nor is all Gold that glisters ; for a smiling Countenance is no certain Testimonial of a merry Heart, nor as the way to Heaven is not strewed with Rushes ; so no more is the Cradle of Ease in a Woman's Lap. If thou wert a Servant or in Bondage before, yet when thou Marriest, thy toil is never the nearer ended ; but even then and not before, thou changest thy Golden Life which thou didst lead before, in respect of the married, for a Drop of Honey, which quickly turneth to be as bitter as Wormwood. And therefore, far better it were to have two Ploughs going, than one Cradle ; and better a Barn filled, than a Bed ; therefore, cut off the occasion which may any way bring thee into Fools Paradise. Then first, and above all, shun Idleness ; for Idleness is the Beginner and Maintainer of Love: Therefore, apply thy self about some Affairs, or be occupied about some Business ; for so long as thy Mind or thy Body is in Labour, the Love of Women is not remembred, nor Lust
ever

ever thought upon ; but if thou spend thy time idly among Women, thou art like unto him which playeth with the Bee, who may sooner feel of her sting, than taste of her Honey : He that toucheth Pitch, may be defiled therewith : Roses unadvisedly gathered, prick our Fingers ; Bees ungently handled, sting our Faces ; and yet the one is pleasant, and the other is profitable. And if thou be in Company of Women, the Devil himself hath not more Illusions to get Men into his Net, than Women have Devices and Inventions to allure Men into their Love : and if thou suffer thy self once to be led into Fools Paradise, (that is to say) the Bed or Closet wherein a Woman is (then I say) thou art like a Bird snared in a Limebush, which the more she striveth, the faster she is. It is impossible to fall among Stones, and not be hurt ; or amongst Thorns, and not be prick'd, or amongst Nettles, and not be stung : A Man cannot carry Fire in his Bosom, and not burn his Cloathing ; no more can a Man live in Love, but it is a life as wearisome as Hell ; and he that marrieth a Wife, matcheth himself unto many Troubles. If thou marriest a still and quiet Woman, it will seem to thee, that thou ridest but an ambling Horse to Hell ; but if with one that is froward and unquiet, then thou wert as good ride a trotting Horse to the Devil. Herein I will not be my own Carder, but I prefer you to the Judgment of those which have seen the Troubles, and felt the Torments ; for none are better
able

able to judge of Womens Qualities, than those which have them ; none feels the hardness of the Flint, but he that wears it. It is said, That a Man should eat a Bushel of Salt with one which he means to make his Friend, before he put any great confidence or trust in him : And if thou be so long in chusing a Friend, in my Mind thou hast need to eat two Bushels of Salt with a Woman, before thou make her thy Wife ; or otherwise, before thou hast eaten one Bushel with her, thou shalt taste of ten Quarters of Sorrow ; and for every Dram of Pleasure, an Ounce of Pain ; and for every Pint of Honey, a Gallon of Gall ; and for every Inch of Mirth, an Ell of Moan. In the beginning, a Womans Love seemeth delightful, but endeth with Destruction ; therefore, he that trusteth to the Love of a Woman, shall be as sure as he that hangeth by a leaf of a Tree in the latter end of Summer, and yet there is a great difference betwixt the standing Pool, and the running Stream, although they are both Waters.

Therefore, of two Evils chuse the least, and avoid the greatest. But my meaning is not here to advise thee to chuse the least Woman ; for the little Women are as unhappy as the greatest ; for though their Statures be little, yet their Hearts are Big : Then speak fair to all, but trust none ; and say with *Diogenes*, It is too soon for a young Man to marry, and too late for Old Men. One asked a Philosopher, what the Life of a married Man was ? He answered,

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answered, *Misery*: And what is his Felicity?
Misery: For he still lingers in hope of farther
Joy: And what is his End? And he still
answered, *Misery*.

There are six kinds of Women that thou
should'st take heed thou match not thy self to
any one of them; that is to say, good nor bad,
fair nor foul, rich nor poor. For if thou mar-
riest one that is good, thou mayest quickly
spoil her with too much making of her: for
when Provender pricks a Woman, then she
will grow knavish: And if bad, then thou must
support her in all her bad Actions, and that
will be so wearisom unto thee, that thou hadst
as good draw Water continually to fill a bot-
tomless Tub: If she be fair, then thou must do
nothing else but watch her; and if she be foul
and loathsome, who can abide her? If she be
rich, then thou must forbear her, because of
her Wealth: And if she be poor, then thou
must needs maintain her.

For if a Woman be never so rich in Dowry,
happy by her good Name, beautiful of Body,
sober of Countenance, eloquent in Speech, and
adorned with Vertue; yet they have one ill
quality or other, which overthroweth all the
other: Like unto that Cow which giveth great
store of Milk, and presently striketh it down
with her Foot; such a Cow is as much to be
blamed for the Loss, as to be commended for
the Gift: Or like as when Men talk of such a
Man, or such a Man, he is an excellent good
Workman, or he is a good Chirurgion, or a
good

good Physician, or he is a pretty Fellow of his Hands ; but yet they conclude with this Word, but it is pity he hath one Fault , which commonly in some Men is Drunkenness : Then I say, if he were endued with all the former Qualities, yet they cannot gain him so much credit, to counterpoise the discredit that cometh thereby.

It is said of Men, That they have but one Fault ; but of Women it is said, that they have two Faults, that is to say, They can neither say well, nor do well. There is a Saying that goes thus, That things far fetcht, and dear bought, are of us most dearly beloved : The like may be said of Women, although many of them are not far fetch'd, yet they are dear bought ; yea, and so dear, that many a Man curseth his hard Pennyworth ; and bans his own Heart. For the pleasure of the fairest Woman in the World lasteth but a Honeymoon ; that is, while a Man hath glutted his Affections , and reaped the first Fruit ; his Pleasure being past, Sorrow and Repentance remaineth still with him.

Therefore to make thee the stronger to strive against these tame Serpents, thou shalt have more strings to thy bow than one ; it is safe riding at two Anchors : Always look before thou leap, lest thy shins thou chance to break. Now the Fire is kindled, let us burn the other Faggot, and so to our matter again.

If a Woman be never so Comely, think her a Counterfeit ; never so strait, think her crooked ;

ked ; if she be well set, call her a Boss ; slender, hazel Twig ; if Brown, think her as black as a Crow ; if well coloured, a painted Wall ; if sad, or shamefac'd, then think her a Clown ; if merry and pleasant, then she is the liker to be a Wanton. But if thou be such a Fool that thou wilt spend thy Time and Treasure, the one to the Love of Women, and the other to delight them, in my Mind thou resemblest the simple *Indians*, who apparel themselves most richly when they go to be burned.

But what shall I say ? Some would not give their Bable for the Tower of *London*. He that hath sailed at Sea, hath seen the Dangers ; and he that is married, can tell of his own Woe ; but he that was never burnt, will never dread the Fire. Some will go to Dice, although they see others lose their Money at Play ; and some will marry, although they beg together. Is it not strange that Men should be so foolish to doat on Women, who differ so far in Nature from Men ? For a Man delights in Arms, and in hearing the ratling Drums ; but a Woman loves to hear sweet Musick, on the Lute, Cittern, or Bandore ; a Man rejoyceth to march among the murdered Carcasses, but a Woman to dance on a Silken Carpet ; a Man loves to hear the threatning of the Prince's Enemies, but a Woman weeps when she hears the Wars ; a Man loves to lye on the cold Grass, but a Woman must be wrapt in warm Mantles ; a Man triumphs at Wars, but a Woman rejoyceth more at Peace.

Some

Some with sweet Words undermine their Husbands, as *Dalilah* did *Samson*; and some with chiding and brawling are made weary of the World, as *Socrates*, and others. *Socrates*, when his Wife did chide and brawl, would go out of the House till all were quiet again; but because he would not scold with her again, it grieved her the more; for on a time she watched his going out, and threw a Chamber-Pot out at a Window on his Head. *Ha, Ha!* quoth he, *I thought after all this Thunder there would come Rain.*

There is an History maketh mention of one named *Annynius*, who invited a Friend of his to go home with him to Supper, but when he came home, he found his Wife chiding and brawling with her Maidens, whereat his Guest was very much discontented. *Annynius* turning to him, said, *Good Lord! how impatient art thou? I have suffered her these twenty Years, and canst not thou abide her two Hours?* By which means he caused his Wife to leave chiding, and laughed out the matter. *Dion of Recasa*, says, that *Mark Anthony* having caused the Head of *Cicero*, the Wonder of the Roman Orators, and his sworn Enemy, to be brought before him, laid it on a table to feed and glut his Eyes with the Sight if it, and having so done, bad it be taken away; but his Wife, to shew the hatred she had conceived against this Father of Eloquence, taking his Head between her Hands, spit upon the Face, belching out a Stomach full of Imprecations and execrable Reproaches,

proaches; and withal having pulled out his Tongue, she pierced it through with Pins and Needles, till she had satiated her Cruelty.

But yet see a more detestable Story. *Bandel* in his Tragical Histories reports, that a Spanish Lady called *Violenta* (her Name well suiting with her Nature) finding her self deceived (by her *Enamorado*, a Cavaliero of the same Nation whose Name was *Diego*) under the pretence of Marriage, while he had espoused another, did with her Allurements so far prevail with him, as to draw him one Night to her House, pretending she would be at his Discretion; only desired him, that she might have the respite awhile for three or four Hours to sleep away that trouble, and the former Discontent between them; and that in the meanwhile he would be pleased also to repose himself. But no sooner was poor *Diego* fallen asleep, but she, aided by her Chamber-maids, strangled him, and not satisfied therewith, gave him five or six Stabs with a Ponyard, as an Addition to her revenge; then she pulled out his Eyes and his Tongue, and having opened his Breast, she tore his Heart out, and afterwards so wounded and mutilated his Body, that no Body could know one part from the other: and for a Conclusion, to fulfil her Cruelty, she threw him out of her Window upon the Stones below. The Passengers were amazed and afraid at this pitiful and disfigur'd spectacle; but recollecting themselves, examined this Lady, who confessed the crime; whereupon Justice

Justice appointed a Punishment worthy of her Crime, which was executed in the presence of the Duke of Calabria, Son of King Frederick of Aragon.

There is no Woman but either she hath a long Tongue, or a longing Tooth, and they are two ill Neighbours, if they dwell together; for the one will lighten the Purse, if it be still pleased; and the other will waken thee from thy Sleep, if it be not charmed. Is it not strange of what kind of Metal a Womans Tongue is made, that neither Correction can chasten, nor Fair Means quiet? For there is a kind of Venom in it, that neither by fair means nor foul they are to be ruled. All Beasts by Man are made tame, but a Woman's Tongue will never be tame; it is but a small thing and seldom seen, but is often heard, to the Terror and Utter Confusion of many a Man.

Therefore, as a sharp Bit curbs a froward Horse, even so a curst Woman must be roughly used; but if Women could hold their Tongues, then many times Men would hold their Hands. As the best Metal'd Blade is mixed with Iron, even so the best Woman that is, is not free from Faults; the goodliest Gardens are not free from Weeds; no more is the best, nor fairest Woman from ill Deeds.

Trust not a Secret with a Woman, for the more thou chargest her to keep it close, the more she will seem as it were to be with Child, till she have revealed it amongst her Gossips; yet if one should make a doubt of her Secrecy,

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she would seem angry, and say, *I am no such light Housewife of my Tongue, as they whose Secrets lie at their Tongues ends, which flies abroad so soon as they open their Mouths; therefore, fear not to disclose your Secrets to me, for I was never touched with any strain of my Tongue in my Life.* Nay, she will not stick to swear, that she will tread it under Foot, or bury it under a Stone; yet for all this, believe her not; for every Woman hath one special Gossip at the Feast, which she doth love and affect above all the rest, and unto her she runneth with all the Secrets she knoweth.

There is a History maketh mention of one *Lyas*, whom King *Amasis* commanded to go into the Market, and to buy the best and profitablest Meat he could get; and he bought nothing but Tongues: the King asked him why he bought no other Meat; who made this Answer, *I was commanded to buy the best Meat, and from the Tongue come many good and profitable Speeches.* Then the King sent him again, and bad him buy the worst and unprofitablest Meat, and he likewise bought nothing but Tongues. The King again asked him the reason: From nothing (saith he) cometh worse Venom than from the Tongue, and such Tongues most Women have.

Further Marry not for Beauty without Vertue, nor chuse for Riches without good Conditions. *Solomon* amongst many other notable Sentences fit for this purpose, saith, *That a fair Woman without discret Manners, is like a*

Gold Ring in a Swines Snout. And if thou marriest for Wealth, then thy Wife many times will cast in thy Dish, saying, *That of a Beggar she made thee a Man.* Again, if thou Marriest for Beauty, and above thy Calling, thou must not only bear with thy Wife's Folly, but with many unhappy Words; for she will say, she was Blind in fancying thee, for she might have had Captain such-a-one, or this Gentleman, or this Gentleman, or that; so that thou shalt never need to crave a foul Word at her Hand in seven Years, for thou shalt have enough without asking; besides, I fear thou wilt be better headed than wedded, for she will make thee wear an Ox-Feather in thy Cap; yet he which hath a fair Wife will adventure on a Thousand Infamies, only in hope to keep her in the State of an honest Woman; but if she be ill given, do what thou canst, break thy Head and bend thy Study never so much, yet all will not serve, thou may'st let her go all Hours in the Night, she will never meet with a worse than her self, except she meet with the Devil himself.

Therefore, yet once more I advise thee in the choice of thy Wife, to have a special regard to her Qualities and Conditions, before thou shake Hands or jump a match with her. Also enquire and mark the Life and Conversation of her Parents; let the old Proverbs put thee in Mind hereof, *That an ill Bird layeth an ill Egg; the Cat will after her Kind; An ill Tree cannot bring forth good Fruit; The young of Chuse*

grow

*groweth crafty like the Dam; The young Cock
groweth as the old: and it is a very rare matter to
see Children tread out of the Paths of their Parents.*

He that cometh into a Fair to buy an Horse,
will pry into every part, to see whether he be
sound of Wind and Limb, without crack or
flaw, and whether his breeding were in a hard
Soil, or whether he be well placed; and like-
wise he will have a care that his Horse shall
have all outward Marks which betokeneth a
good Horse; yet with all the cunning he hath,
he may be deceived; but if he prove a Jade, he
may put him away at the next Fair.

But if in choice of thy Wife thou be decei-
ved, as many Men are, thou must stand to thy
Word, which thou madest before all the whole
Parish, which was, *to take her for worse*: for
there is no refusing: she will stick to thee as
close as a Saddle to a Horse's Back, and if she
be forwardly given, then she will vex thee
Night and Day.

Amongst the quietest Couples that are, yet
Houshold jars will arise, but yet such Quarrels
which happen in the Day, are often qualified
with Kisses in the Night; but if it be not so
ended, their strife will go forward like the Car-
riage which is drawn between two Horses,
Tail to Tail, and if she cannot avenge her self
with her Tongue, or with her Hands, nor
with conveying the Goods, yet she will pay
thee home privately; for if thou strike with
thy Sword, she will strike with the Scabbard.
Chuse not the Rapiet by his ringing, nor thy

Wife by her singing ; for if thou doest, thou may'st be very well deceived in both ; for thy Rapier may prove a Jade, and thy Wife but little better.

Now, if thou ask me, how thou should'st chuse thy Wife : I answer, *Thou hast the whole World to make choice, and yet thou mayest be deceived.* An ancient Father being asked by a young Man, how he should chuse a Wife : he answered him thus, *When thou seest a flock of Maidens together, Hoodwink thy self fast, and run amongst them, and look which thou catchest, let her be thy Wife.* The young Man told him, *That if he went Blindfolded, he might be deceived : And so thou mayest* (quoth the old Man) *if thy Eyes were open ; for in the choice of thy Wife, thou must not trust thine own Eyes, for they will deceive thee, and be the cause of thy Woe : For she may seem good whose waste, and Fingers are slender and small, but, if one had a Spring, such a Wencher would make him a Beggar, if he were half a King ; then this is no Bargain for thee. But hark a little farther ; the best time for a young Man to Marry, is at the Age of Twenty five, and then to take a Wife of the Age of Seventeen Years, or thereabout, rather a Maid than a Widow ; for the Widow is framed to the Conditions of another Man, and can hardly be altered, so that thy Pains will be Double : For thou must unlearn a Widow, and make her forget and forego her former corrupt and disorder'd Behaviour, the which is hardly to be done : but a young Woman of tender Years is*

flexible

flexible and bending, Obedient, and subject to do any thing, according to the Will and Pleasure of her Husband.

And if thy State be good, marry near home, and at leisure : but if thy State be weak and Poor, then to better thy self, after inquiry made of her Wealth and Condition, go far off, and dispatch it quickly ; for no doubt that tattling Speeches, which commonly in these Cases run betwixt Party and Party, will break it off even then when it is come to the Upshot : but as I have already said, before thou put thy Foot out of Doors, make diligent Inquiry of her Behaviour ; for by the Market-folk, thou shalt hear how the Market goeth : For by Inquiry thou shalt hear whether she be Wise, Vertuous, and Kind, wearing but her own proper Hair, and such Garments as her Friends Estate will afford ; or whether she love to keep within the House, and to the Servants have a watchful Eye ; or if she have a care when to spend and when to spare, and to be content with what God doth send ; or if she can shed no kind of unfeigned Tears, but when just cause of hearty Sorrow is ; and that in Wealth and Woe, Sickness and in Health, she will be all alike ; such a Wife will make thee a happy Man in thy choice.

Although some happen on a Devilish and unhappy Woman, yet all Men do not so ; and such as happen ill, it is a Warning to make them wise, if they make a second choice : not that all other shall have the like Fortune ; the

Sun shining upon the good and bad ; and many a Man happeneth sooner on a Shrew than a Sheep. Some thrive by Dicing, but not one in a hundred ; therefore Dicing is ill Husbandry : Some thrive by Marriage, and yet many are undone by Marriage ; for Marriage is either the making or marring of many a Man : and yet I will not say, but amongst Dust there are Pearls found, and in hard Rocks Diamonds of great Value ; and so amongst many Women there are some good.

Sarah is commended for her earnest Love that she bare to her Husband, not only for calling him Lord, but for many other Qualities. Also *Susanna* for her Chastity, and for creeping on her Knees to please her Husband. But there are meaner Histories which make mention of many others, as that of *Demetrius*, how that she was content to run Lackey by her Husband's side.

Likewise *Lucretia*, for the Love and Loyalty that she bare to her Husband, being unkindly abused by an unchaste Lecher against her Will, she presently slew her self in the Presence of many, rather than she would offer her Body again to her Husband, being but once defiled.

It is recorded of an Earl called *Gunzales*, that upon the King's displeasure was committed to Prison, and his Wife having Liberty to visit him in Prison, on a time she caused him to put off his Apparel, and put on hers, and so by that means go out by the Porter, and she remained

mained in Prison; and so by this means he escaped the angry Rage of his Prince, and afterwards his Wife was delivered also.

Likewise it was no small Love that *Artemisia* bare to her Husband, for after his Death she built such a famous Sepulcher (and bestowed the greatest part of her Wealth thereon) inso-much that at this Day it is called one of the Seven great Wonders of the World.

Also *Pliny* makes mention of a Fisherman which dwelt near unto the Seaside; and he fell sick of an uncurable Disease, by which means he endured such Torments and Pain, that would have grieved any Creature to behold him; his careful and loving Wife laboured and travelled far and near to procure his Health again; but at last seeing all means in vain, she brake out with him in these Words, *Death at one time or other will come, and therefore rather than any longer you should endure this miserable Life, I am content that both of us prevent Death before he come*: So this poor grieved Man did yield to her Counsel, and they went forth to the Top of an exceeding high Rock, and there this Woman bound her self fast to her Husband, and from thence casting themselves down, both ended their Lives together.

Now I do not commend this Death to be Godly, although it sheweth great Love in the Woman. No doubt, but that King *Darius* had a very kind and loving Wife, as shall appear; for when *Alexander the Great* had deprived him of the greatest part of his Kingdom, yet he

bore it out very patiently, with a Valiant and Manly Courage, and without any shew of outward Grief at all; but when News was brought him, that his Wife was Dead; he then most grievously brake into Tears, and wept bitterly, and withal he said, *That the Loss of his whole Kingdom should not have grieved him so much as the Death of his Wife.*

It is also rocorded of *Alexander*, that at the Death of his Wife, he made such a Sorrowful Kind of Speech for her, saying, *Death were Kind if he took nothing but that which offended; but he hath taken her away which never offended. Oh Death! thou hast bereaved me of the better part of my Life.*

It is said of *Valerius Maximus*, That he on a time finding two Serpents in his Bed-chamber, being strangely amazed thereat, he demanded of the Sooth-sayers what it meant; and they answered him, *That of necessity he must kill one of them: and if he killed the Male, then he himself surely shall first die; and if he killed the Female, then his Wife should die before him; and because he loved his Wife better than himself, he most willingly made choice of the Male, and killed him first, and shortly after he died, leaving his Wife a Widow.*

Such a kind of Animal to his Wife was *Adam*, for he was forbidden on Pain of Death, not to eat of the Tree of Good and Evil: yet for all that, *Adam* notwithstanding to gratifie his Wife's Kindness, and for Love he bare her, refused not to hazard his Life by breach of that Commandment.

But

But because of all things there is a contrary, which sheweth the difference betwixt the Good and the Bad, even so both of Men and Women there are contrary sorts of Behaviour; if in thy choice thou happen on a good Wife, desire not to change; for there is a Proverb saith, *Seldom cometh a better*. And there is none poorer than those that have had many Wives. Thou may'st bear a good Affection towards thy Wife, and yet not let her know it: thou may'st love her well, and yet not carry her on thy Back: A Man may love his House well, and yet not ride on the ridge. Love thy Wife and speak her fair, although thou do but flatter her: for Women love to be accounted beautiful, and to be Mistress of many Maids, and to live without Controulment, and kind Words, as much pleaseth a Woman as any other thing whatsoever; and a Man's chief desire should be first the Grace of God, a quiet Life, and an honest Wife, a good Report, and a Friend in Store; and what more, can a Man Desire?

Paul saith, Those that Marry do well; but he also saith, Those which Marry not do better; but yet also he saith, That it is better than to burn in Lust. A merry Companion being asked by his Friend, why he did not Marry; he made this Answer, and said, *That he had been in Bedlam two or three times, and yet he was never so mad as to Marry*: And yet there is no Joy nor Pleasure in the World which may be compared to Marriage, so the Parties are of near equal Years, and of good Qualities; then good Fortune

tune and bad is welcom to them, both their Cares are equal, and their Joys alike, come what will, all is Welcome, and all is Common betwixt them; the Husband doth Honour and Reverence her; and if he be Rich, he committeth all his Goods to her keeping; and if he be Poor, and in Adversity, then he beareth but the one half of the Grief; and furthermore, she will comfort him with all the comfortable means she can devise, and if he will stay Solitary in his House, she will keep him Company; if he will walk in the Fields, why she will go with him; and if he be absent from home, she sigheth often and wisheth his Presence; being come home he finding content, she sitting smiling in every Corner of his House, to give him a kind of a hearty Welcome home, and she receiveth him with the best and heartiest Joy that she can. Many are the Joys and sweet Pleasures in Marriage, as in our Children being young, they Play, Prattle, Laugh, and show us many pretty Toys to move us to Mirth and Laughter, and when they are bigger grown and that Age and Poverty hath afflicted the Parents, then they show the Duty of Children in relieving their old Parents with what they can shift for, and when their Parents are dead they bring them to the Earth from whence they come.

Yet now consider on the other side, when wrinkled and toothless Woman shall take Beardless Boy (a short Tale to make of it) there can be no liking nor loving between such

contraries, but continual Strife and Debate : So likewise when Matches are made by the Parents, and the Dowry told and paid before the young Couple have any Knowledge of it, and so many times are forced against their Minds, fearing the rigour and displeasure of their Parents, they often promise with their Mouths, and they refuse with their Hearts.

Also, if a Man marry a Wife for fair Looks, without Dowry, then their Love will soon wax cold, insomuch as they use them not like Wives, but rather like Kitchenstuff; whereas those that Marry rich Wives, they have always something to be in Love withal. It is a common thing now adays, that a fair Woman without Riches, finds more Lovers than Husbands.

Chuse not a Wife too Fair, nor too Foul, nor too Rich ; for if she be Fair, every one will be catching at her; and if she be too Foul, a Man will have no Mind to love her, which no Man likes; and if too Rich, thou thinkest to Marry with one which thou meanest to make thy Companion, thou shalt find her a commanding Mistress : so that Riches cause a Woman to be proud, Beauty makes her to be suspected, and hard Favour maketh her to be hated. Therefore chuse a Wife young, well born, and well brought up, reasonable Rich, and indifferent Beautiful, and of a good Wit and Capacity : Also, in choice of a Wife, a Man should note the Honesty of her Parents, for it is a likelihood, that those Children which are vertuously brought

brought up, will follow the Steps of their Parents ; but yet many a Tree is spoiled in the hewing. There are some which have only but one Daughter, and they are so blinded with the extream Love they bear her, that they will not have her hindred of her Will, whatsoever she desireth, and suffer her to live in all wanton Pleasure and Delicacy, which afterwards turneth commonly to be the Cause of many Inconveniences.

Now the Father before he Marry his Daughter, is to sift throughly the Qualities, Behaviour, and Life of his Son-in-Law : for he which meeteth with a civil and an honest Son in Law getteth a good Son ; and he that meeteth with all in one, casteth away his Daughter.

The Husband must provide to satisfie the honest Desires of his Wife, so that neither necessity, nor superfluity be the occasion to work her Dishonour : for both want and plenty, both ease and disease, makes some Women oftentimes unchaste. And again, many times the Wife seeing the Husband take no care for her, maketh (belike) this reckoning, that no Body else will care for her, or desire her : But to conclude this same point, she only is to be accounted honest, who having Liberty to do amiss, yet doth it not.

Again, A Man should thus Account of his Wife, as the only Treasure he enjoyed upon the Earth, and he must also Account, that there is nothing more due to the Wife, than the faithful honest and loving Company of her

Hus-

air Pa- Husband: He ought also in sign of Love, to
in the impart his Secrets and Counsel unto his Wife;
ly but for many have found much Comfort and Profit,
with by taking their Wives Counsel; and if thou
they impart any ill Hap to thy Wife, she lightneth
what- thy Grief, either by comforting thee lovingly,
e in all or else in bearing a part thereof patiently.
after- Also if thou espy a Fault in thy Wife, thou
ause of must not rebuke her angerly or reproachfully,
Daugh- but only secretly betwixt you two; always
Beha- remembering that thou must neither chide nor
For he play with thy Wife before Company; those
st Son that play and dally with them before Com-
eeteth pany, they do thereby set other Mens teeth
er. on edge, and make their Wives the less
shamefac'd.

It behoveth the Married Man always to shew
himself in Speech and Countenance, gentle and
amiable; for a Woman of modest Behaviour
seeing any Gross incivility in her Husband, she
doth not only abhor it, but also thinketh with
her self, that other Men are more discret, and
better brought up; therefore it standeth him
upon to be civil and modest in his doings, lest
he offend the chaste Thoughts of his Wife, to
whose liking he ought to conform himself in
all honest and reasonable Things, and to take
heed of every thing which may dislike her.

Why some Women love their Lovers better
than their Husbands, the Reason is, the Lover
in the presence of his Lady is very curious of
his Behaviour, that he useth no unseemly
Gestures, whereby there may be no suspicion
of

of Jealousie, or any exception be taken by any thing he doth ; it behoveth every Woman to have a great regard to her Behaviour, and to keep her self out of the Fire ; knowing that a Woman of suspected Chastity liveth but in a miserable case ; for there is but small difference by being naught, and being thought naught ; and when she heareth another Woman spoken ill of, let her think in her Mind, what may be spoken of her ; for when a Woman hath gotten an ill Name, whether it be deserved or without a cause, yet she will have much ado to recover again the Honour and Credit thereof. Let a Woman avoid so much as may be, the Company of a Woman which hath an ill Name, for many of them endeavour by their evil Fashions and dishonest Speech, to bring others to do as they do, and many of them wish in their Hearts that all Women were like unto themselves. It may be said of many Women that the Feathers are more worth than the Bird ; therefore it behoveth every Woman to behave her self so soberly and chastly in Countenance and Speech, that no Man may be so bold as to assail her : For commonly Castles, they come once to parley, are at point to yield, therefore if a Woman by chance be set upon, let her make this Answer ; *When I was a Maid I was at the disposition of my Parents, but now am Married, I am at the Pleasure of my Husband, therefore you were best speak to him, and to know his Mind, what I shall do : And if her Husband*

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be out of the way, let her always behave herself as if he were present.

Also, a Woman may consider, if her Husband be cholerick and hasty, she must overcome him with mild Speeches; and if he chide, she must hold her Peace. For the Answer of a wise Woman is silence, and she must stay to utter her mind till he be appeased of his Fury, and at quiet: For if Women many times would hold their Tongues, they might be at quiet. There was a very angry couple Married together, and a Friend being with them at Supper, asked them how they could agree together, being both so froward and testy; the good Name Man made him this Answer, *When I am angry, my Wife beareth with me, and when she is angry, I bear with her*: For with what Heart can a Man so much as touch a Hair of his Wife's Head, (I mean rigorously;) for the Husband ought to rebuke her with kind Words secretly, and seek to reform her by good Counsel: He ought to lay before her the Shame of ill doing, and the Praise of well doing; if this will not serve, yet he ought rather patiently to forbear her, than rigorously to beat her, for she is Flesh of his Flesh, and there is no Man so foolish, as to hurt his own Flesh. A Man ought to be a comforter of his Wife, then surely he ought not to be a tormenter of her; for with what Face can a Man embrace that Body which his Hands have battered and bruised? Or, with what Heart can a Woman love that Man which can find in his Heart to beat her? Also, when

when a Man findeth a painful and careful Woman, which knoweth when to spend and when to spare, and to keep the House in good Order, then the Husband will not deny such a Wife any necessary thing belonging to the House: but if she be a light Huswife, who liveth without doing any thing, without caring for her Husband, Children, or Servants, or any other belonging to the House, thereby shewing, although her Body be in the House, yet her Mind is abroad, which redoundeth to her shame, and to her Husbands great Hindrance. For when the Mistresse is occupied with Vanity, the Servants are careless for her Profit, but look their own. *For while the Mistresse playeth, the Maiden stayeth.*

But those Men are to be laughed at, who having a Wife, and a sufficient Wife to do all the Work within Doors, which belongs to a Woman to do, yet her Husband will set Hens abroad, season the Pot, and dress the Meat; or any the like Work, which belongeth not to the Man: such Husbands many times offend their Wives greatly, and they wrong themselves, for if they were imployed abroad in Matters belonging to Men, they would be the more desirous, being come home, to take their ease, and not trouble their Wives and Servants in meddling with their Matters; for the Rule and Government of his House belongs to the Wife.

And he that hath a Wife of his own, and goes to another Woman, is like a rich Thief, which will steal when he hath no need.

Amongst

Amongst all the Creatures that God hath created, there is none more subject to Misery than a Woman, especially those that are fruitful to bear Children; for they have scarce a Months rest in a whole Year, but are continually overcome with Pain, Sorrow, and Fear, as indeed the Danger of Child-bearing must needs be a great Terror to Women; which are counted but weak Vessels in respect of Men, and yet it is supposed that there is no Disease that a Man endureth, that is one half so grievous or painful as Child-bearing to a Woman; let it be Toothach, Gout, or Colick; nay, if a Man had all these at once, yet they are nothing comparable to a Womans pain in Travel with Child.

Now if thou like not my Reasons to expel Love, then thou mayest try *Ovid's Art*, who prescribes a Salve for such a sore; *For he counsels those which feel this horrible Heat, to cool their Flames with Herbs which are cold of Nature, as Rue, Lettice, and other Herbs, too long to recite: Also he saith, Thou shouldest abstain from excess of Meat and Drink, for that provokes the Mind greatly to Lust: Also, to Hunt, to Hawk, to Shoot, to Bowl, to Run, to Wrestle, or some other Play, for this will keep thy Mind from thinking of Lust; also shun Slothfulness and Idleness, for these are the only Nurseries of Love; eschew melancholly or Sadness, and keep merry Company; turn thy Eyes from the Place where bewitching Spirits are, lest the Remembrance do Increase and rub thy gauled Mind. Also to eschew the Place where thou didst*

H

first

first feel the Fire that burneth thy Mind with such unquiet Thoughts. Likewise, saith he, beware thou do not twice peruse the secret flattering Letters of thy supposed friendly Joy; for if thou do not refuse the often View thereof, it will much increase thy Grief, Dolor, and Annoy: Use no talk of her whom thou lovest, nor once name her; for that will increase thy care, by thinking in thy Mind that thou beholdest her Face: But some are persuaded that no Rules of Reason can assuage this Grief, for Love is Lawless, and obeys no Law, no nor yet no Counsel can persuade, nor take effect, or subdue the Affection of his bewitched Mind.

Having thus far proceeded in giving my Readers a full View of the Vices, Mischiefs, and Miseries attending that part of the Female Sex, whose Lewd, and detestable Lives, have since the Fall, render'd the rest of the Civiliz'd World, miserable. Let me now, to close all, entertain You with an Innocent and Profitable Discourse, of Use to both Sexes, the which was Deliver'd at a Wedding some time since, and is as follows; viz.

He

I

A

I.

II

II

seeking

A Good Wife,
 GOD'S GIFT:
 OR, A
 CHARACTER
 OF A
 Wife Indeed.

Prov. XVIII. 22.

*He that findeth a Wife, findeth Good;
 and obtaineth Favour of GOD.*

IN these Words of King *Solomon*, we may, my Beloved, Observe, that the Wisdom of God therein, intimates to us these Five Particulars, *viz.*

- A**
- I. The Party commended ; *a Wife :*
 - II. The Commendation given her ; *Good :*
 - III. The means of compassing her, by *seeking*, implied in the Word, *Findeth :*
 - H 2
 - IV. The

IV. The principal Doner or Giver of her ;
God ;

V. The Nature and Qualitie of the Gift ; a
Favour.

For the first of them : A Wife ? may some say, What ? Is every Wife, or every Woman then such as Solomon here saith ? Yea, doth not the same Solomon himself elsewhere say, that some Wife there is, that pulleth down the House ? That is, not as a corrosive at her Husbands sides, but as corruption in his Bones ? Or like a continual Dropping in a rainy Day, that maketh a Man weary of his home, and either driveth him out of Doors, or will not suffer him to rest within ? And that it is better for a Man to dwell on the House Top, exposed to Wind and Weather ; or to live in the Wildernesse among wilde Beasts, than to keep House with such an one.

To this there are divers Answers given.

For first some say, that a Wife so long as she continueth a Wife ; that is, so long as she is not disloyal, but is honest, as we say, of her Bodie, though she be never so contentious, unquiet, or inconvenient otherwise, is to be esteemed as a Benefit. As a bad Magistrate, say they, is yet better than none : (Better a Tyranie, than an Anarchie :) so a bad Wife is yet better than none at all.

But this is not warrantable.

For first, it were but a very sorry commendation of a Wife, to say, Better such an one than none at all. What manner of good call you

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A Wife Indeed.

III

that, saith *Jerome*, and before him *Tertullian* that is not deemed or termed good, but in comparison of some greater Evil? That is not good, to speak properly, but lesse Evil only.

Again, when *Solomon* saith, that it is better to live on the House-Top, or abroad in the wilde Wilderness, than with such an one, he plainly implieth, that (as *Sophocles* saith of some Friends) it is much better to be without her than with her; to live solitary, than to live with such.

So that the Point of Instruction which we observe hence is this, that

She that is not a good Wife is as good as no Wife.

I count that no Dowry, saith one, that is commonly so called; nor doth the Spirit of God count her a Wife, though she be usually so reckoned; where Piety, Honesty, Sobriety, Modesty, and Wisdom are wanting. *A bad Wife is as no Wife in Gods Account.*

And that not without good cause.

For she is but a *Shad w without Substance*; she hath a *Title without Truth*: She beareth the Name; but doth not the *Work of a Wife*. For what is a Wife, but a Woman given to Man to be an Help and a Comfort to him? But as the Father of a Fool shall have no Joy of him: So the Husband of a bad or a foolish Woman, is like to have little Joy, or Help, or Comfort of her. And how is she a Comforter, that yeildeth no Comfort? How an Helper, that affordeth no help? They are Friends in Name, saith one, but not indeed, that stick not by a Man, but fail him, when he

standeth in need of them: So is she a *Wife* in Name, but not indeed, that affordeth not her *Husband* that *Help and Comfort* that a *Wife* ought, and that at first she was intended for.

That Woman may well be termed an *Idol Wife*, that beareth the *Name of a Wife*, and sitteth in the House as the *Image of a Wife*, but doth no part of the *Office or Duty* of such an one. Surely, as *St. James* saith, that *Faith without Fruits is liveless and dead*, as a *Body without Breath*: such *Faith* is no *Faith* indeed, but a meer *Carcasse of Faith*: So a *Wife without Works*, she that beareth a *Wives Name*, but doth not a *Wives Work*, is no *Wife* indeed, but a *liveless Image of a Wife*, or (as *Lamechs* second *Wives Name* importeth) a *Shadow* only of such an one.

And if she be so that performeth not the *Office of a Wife*; what is she then that doth the contrary? Who when she should be an *Helper*, proveth an *Hinderer*; in the best things especially: like the *Friend*, that proveth a *Foe*, when he should shew himself a *Friend*? When she should be a *Comfort*, proveth a *Cross*, a *Curse*, a *Discomfort*? She that was made and ordained for *Mans special good* crossing the end of her own *Creation*, and *Gods Ordinance* therein, proveth the means of his greatest *Evil*? Like the *Scribes and Pharisees*, that sate in *Moses Chair*, professing themselves and pretending to be *Pastors of Gods People*; but, as our *Saviour* telleth them, were indeed *Thieves*, and *Robbers*, and *Murtherers* of them, *Wolves* either

in Shepherds Weeds, or in Sheeps cloathing, such as not only fed not, but killed and destroyed those whom they ought to have fed and saved. And certainly the good Wife is not so great a Blessing, but the bad is as great a Cross. No greater Comfort under the Sun than the one, nor Discomfort than the other.

Yea, those artificial and equivocal Limbs, though they be not properly parts, nor stand the Body in much stead: yet are thy rather helpful than hurtful or harmful any way to it; they help to supply a place defective, that would otherwise stand vacant, and by supplying it, to conceal in part such blemishes, as would otherwise lie more open to the Eye of others. But with a bad Wife an indiscret Woman, it is far worse. She not only standeth her Husband in no stead, but she is a sore burden, and a foul blemish, and not an Eye-sore only, but even an Heart-sore to him that hath her. She shameth him, saith Slemen, and is as Rottene's in his Bones. And she may therefore be compared rather to a Wart, or a Wen, and that sited and seated in some conspicuous part; (for she is as Ointment in ones Hand that cannot be concealed) which as it is no benefit, so it is a burden and a blemish to the Body; or to a Wolf, or a Cancer, that consumeth the Flesh, wasteth the vital parts, and eateth even to the very Heart. For no sorer Ulcer than a bad Friend, in Sophocles his Judgment; than a bad Wife, in Solomons Account.

Now this Point then may serve,

First for *Examination*, for *Women* hereby to examine themselves, whether they be *Wives* or no.

But, *What needs that?* May some say. 'Tis well enough known already, that we are *Wives* and married *Women*. We were contracted before *Company*; and married openly in the Face of the *Congregation*, all *Ceremonies* and *Circumstances* observed that could be required, or are usual in such cases. And the *Church-Book* where we were married, will test *ſie* as much.

I answer. All this may be, and yet thou no *Wife* for all that. A married *Woman* thou mayſt be, and yet no *Wife*. For, though thou wert contracted before a thousand *Witnesses*; and married publicly in the frequentest and moſt ſolemn *Assembly*, not by the *Hand*, of an ordinary *Minister*, but of a *Bishop* or an *Archbishop*, no rite or *Ceremony* omitted, either the wedding *Ring*, or any other: Yet art thou no *Wife*, if thou doeſt not the *Duty* of a *Wife*; if thine *Husband* have not that good of thee that *Gods Spirit* here ſpeaketh of.

But how may a *Woman* know then whether ſhe be a *Wife* or no?

I answer: Read over the *Rules* that *St. Paul* and *St. Peter* preſcribe *Married Women*; and examine thy ſelf by them. Read over the *Description* that *Solomons Mother* maketh of a good *Wife*; and compare thy ſelf with it. There is ſet down a *Patern* and a *Precedent* for thee. There is a *Looking-Glaſs* for thee (as *St.*

James

James speaketh of *Gods Word* in general) to see thy self in, and to shew thee what thou art. And it were to be wisht that as the *Philosopher* willed his Followers to view themselves oft in a *Glass*, that if they found themselves fair and comely, they might be careful to have their Carriage and Courses correspondent, if otherwise, they might strive by moral Abilities to make Amends for and Recompence what were wanting that way: so that every *Married Woman* did, if not once a Day, or once a Week, yet once a Month at least seriously look her self in this *Glass*. Which it is to be feared that too many are therefore very loth to look into, because they know how they shall find themselves before-hand: And as that *old* withered *Harlot* therefore cast away her *Looking-Glass*, because she could not therein see her self such as she would; so they shun this *Glass*, not affecting it, because they cannot see themselves therein such as they should. But let us set the *Glass* before them that they may look on it, and view themselves in it if they will: which if it shall shew them themselves far other than they would seem to be, it is not the Fault of the *Glass*, but their own; let them blame themselves, and not it.

A Wife then, say those *Apostles*, is one, that is subject and obedient to her Husband as her head. But many by this Rule, will hardly prove Wives; being Mistresses (as *Jerome* speaketh) rather than Wives, to those that have them, or rather whom they have, being married rather to them,

them, than having married them, as he speaketh. So that their Husbands (if they may so be termed that are so mated) may say, that when they received their Wives Dowry, (if they had ought at least with them; for even those that bring nothing oft are as faulty in this kind, as they that bring most) *they sold away their own Liberty*; and took in a Mistress instead of a Wife; as the *Cynickes* Master did a Master instead of a Servant; and *Nazianzen* saith that some Wives doe instead of an Husband.

Again, she is a Wife, as *Solomons* Mother describeth her, that is not a good House-Wife only in the House, but a good Wife also to her Husband; that doth him good all his Dayes, all the Dayes at least, that she liveth with him. She is a Wife then indeed, and none but she, in whom these two concur, that she is both *a good Housewife*, and *a good Wife too to him that hath her*. But how many Married Women are there, in whom neither of these are? How many in whom they meet not? How many are there not House-Wives, but *Drones* rather? Living wholly on the Sweat of their Husbands browes, as the *Drone* doth on the Honey that the Bee maketh and bringeth in? How many, though not *Drones*, yet *Droiles* rather than Wives? That will toil and moil indeed about the House, as we say, like Horses; but are withall of so crooked and crabbed a Nature, of so unquiet, and contentious a Disposition, that their Husbands can have no
Joy,

Joy, nor Comfort at all of them: there can be no comfortable Cohabitation or Conversing with them. There may be good cause therefore even for Married Women to examine themselves whether they be Wives or no: since that if they answer not that, which Gods Word and Will, yea which the very Name gives them, requireth of them, they are as *not* Wives in Gods Account.

But here a Question or two would be answered.

For first, may some say: If such a Wife be no Wife, may a Man then lawfully put away such a Wife?

I answer; No: As the *Rabbines* speak, *The Bone thou must gnaw, that is fallen to thy Lot.* There is a *Knot of God* between you, that cannot be unknit. God hath joyned her unto thee either in Mercy, or in Wrath; to be, as he saith of *Rulers*, either a Nurse to thee, or a Scourge. And *Those that God hath joyned together, Man may not sever.*

Yea but, may not a Man forbear to do the Duty of an Husband to such an one? For why should I, will some say, be an Husband to her, if she be not a Wife to me?

I answer; No: Thou owest it to God. And it is not Default of Duty on her part, that can discharge thee of thy Debt to him. As *Basil* saith of *Rulers*, *We must obey, the good as God the bad for God.* And *St. Peter* of *Masters*, that *Servants must for Conscience Sake be Subject to the froward as well as the courteous.* So must thou

thou do the Duty of an Husband as well to a bad as to a good Wife, for Conscience of Gods command. Do thou thy Duty for God, and thou shalt have thy Reward from God. As our Saviour saith of those that relieve the Poor, though they cannot requite them, yet God will reward them; so though she do not with Kindness answer thee, God will requite thee, in the Resurrection of the Righteous.

And so much briefly for Answer to those two Questions.

Secondly, This Point may serve for Premotion, to those that are to enter into this Estate, that they consider seriously beforehand, what they undertake, that they weigh well what they go about: Not think as many do, that they marry for their ease, or they marry to be maintained; to be maintained in Sloth and Idleness, or in Vanity and Pride: like those, who, as Bernard speaketh, *Think to live without Care, when they have gotten a Charge or a Cure.* No: thou marriest to be a Wife; and that is not a naked Name, or a bare title; it is the Name of an Office, that hath many Duties annexed to it. *It is not good for Man to be alone,* saith God, *I will make him an Help.* He doth not say, *I will make him a Wife:* or, *I will make him a Woman,* that may be an Help to him: though he meant so to doe: but, *I will make him an Help.* So that a Wife is a Woman joyued to Man to be an Help to him: And for a Woman to be a Wife, is to be an Help to her Husband. But wherein to be an Help?

Let

Let the younger Women, faith the Apostle, marry, breed, (that is, bear and bring up) Children, and govern the Family. That is the end of their Marriage: and to do that, is to be a Wife. And that therefore must every Woman that intendeth to marry, fore-think of, resolve on, and make Account of before-hand, if ever she mean to be a Wife. *Marriage is honourable,* as the Apostle faith: and the Name of a Wife is an honourable Title. We are wont to give them place before those that be yet unmarried, unless they be far unequal otherwise. But every Dignity hath some Duty annexed unto it. And it is not equal that those that refuse the one, should expect ever to enjoy the other. Yea, the greater the Honour is, the greater is the Dishonour, if the Duty be not done that that Honour exacteth.

Thirdly, It may serve, for Admonition to those that are entred already. Art thou a married Woman then? As *Jerom* faith to the Monke; *Read what thou art here called, and be that thou art stiled.* Thou art stiled a Wife. But thou art no Wife, if thou doest not a Wives Work: no more than the Shepherd is a Shepherd if he feed not his Flock. Consider therefore well what the Duty of a Wife is, that thou mayest indeed faithfully and conscientiously perform it; that thou mayest make good what in that Name is required of thee. Else as one faith well, that the very Title of Godliness maketh the ungodly Man guilty: so
the

the very Title that thou art called by, will one Day condemn thee.

Fourthly, It may serve for Information, to inform us how God esteemeth of such as are faulty or defective this way. Art thou a VVife? but not a good VVife? God esteemeth thee as no VVife; Yea, as no VVoman; for the same word signifieth either.

And the like may and must be said of the other party. As the VVife is no VVife, if she be not a good VVife: so is the Husband no Husband if he be not a good Husband. He is no Man, but a Beast, saith *Chrysostome*; *a wild Beast rather than an Husband*, that is not kind and courteous, that is harsh and currish to his VVife. He is no Husband, if he doe not the Duty of an Husband; as she is no VVife, if she doe not the VVork of a VVife. And where both Parties are herein faulty, and rather bide than live unquietly together, we may well say of them, as we use to say, that they live together, as Dog and Cat; not as Man and VVife, but as brut Beasts, or not so well rather, as even wild Beasts are wont to doe. They are no better at all in Gods Sight than such: and they must look one Day to answer, not only for the wrong that they doe either to other, but for the wrong also that they doe unto God and his Ordinance, by bringing through their Fault a foul imputation upon it.

Fifthly, This may serve for a Caveat to such as are yet to choose. Doeſt thou want a VVife, and wouldest thou have one? Make enquiry

for

one for a good VVife ; else thou wert better to have no VVife, better without her, if she be a bad one, than with her. O could I but get a rich VVife, a wealthy one, faith one ; I were well, I were made for ever. And, let me have a fair one, faith another, and I care for no more. Give me the VVoman, faith *Sampson*, for she pleaseth mine Eye. But as that worthy Grecian once said, that he would rather have for his Daughter, a Man without Money, than Money without a Man : So better were it for thee to have a VVife without VVealth or Beauty, than to have VVealth or Beauty without a VVife ; and so be as farre from having the Comfort of a VVife ; as if thou hadst no VVife at all. A Man, faith one, may have many Friends (such as we commonly call Friends) and yet among his many Friends, he may find little Friendship. And so may a Man have many a VVife, such as usually bear the Name of VVives, and yet find little enough of that good in any of them, that *Solomon* here intimateth to be in a VVife. If thou wouldest have a VVife then, seek thee a good VVife ; seek thee a fit VVife. For if she be not a good VVife, and a fit VVife, thou shalt have no VVife of her, As a learned Man said sometime of Rome, having been somewhile there, that a Man might seek *Rome* in *Rome*, and yet not find her there ; *Rome* was so much altered from that it had been : And the *Orator* of *Sicilie*, after *Verres* had governed there, that Men sought *Sicilie* in *Sicilie*, it was by him so im-

impoverished : And a Reverend Prelat of ours, of *Bellarmines* latter VWorks, that many missed *Bellarmine* in *Bellarmine* ; they were so much unlike to, and came so farre short of his former. So mayest thou find much want, and miss of a Wife in a Wife, if thou makest thy choise amiss. And so consequently doe thy self exceeding great wrong, embracing, with *Ixion*, a cloud instead of *Juno*, or with *Paris*, a shadow without substance, a sorry Help, a cold Comfort, a Wife, and yet no Wife, in regard of any Joy or Comfort in her, in regard of any Help or Furtherance from her. And were it not much better for one to be altogether without ? For what can be more miserable than to have a Wife, as covetous Wretches have Wealth ; to have the Burden of a Wife, and to want the Benefit of her, to have the Care, and not the Comfort ? Whereas the Man that liveth single, as he misseth of the one, so he is yet withal freed from, and eased of the other.

Lastly, Is such a Wife in Gods Account as no Wife ? Let such then never look for respect or regard with God, for any Recompence or Reward from God. If thou dost not a Wives Work, never look for a Wives VVages, never look for a Wives Reward. There is no Christian Servant, that serveth his Master faithfully and conscionably, but he shall for the same from God receive a Royal Reward. And much more the Christian VVife, that doth carefully her Duty to him, whom God hath

joyned

joyned her unto. Such as they be Daughters of faithful *Sara*; so they shall have their Part and Portion with her. But for the rest, since they refuse to do the Work, they have no reason to expect or look for the Wages. Their Wils they may have with their Husbands while they live here; but they are never like to have any Reward at Gods Hands. How can they Hope that he should Reward them as Wives, who reputeth them as no Wives? Yea worse therefore than no Wives, because they ought to have been Wives, and did bear the Name of such. In a Word; wouldst thou be a Wife in Gods Account? Thou must then be a Wife, not in Name, but in Deed.

And so pass we on to the second Point; from the Partie commended to the Commendation here given her.

A Wife then (such an one as deserveth the Name of a Wife, as is a Wife not in Name only, but in Deed, not in Title barely, but in Truth) is an exceeding great Benefit, a means of much good to him that hath her: He that findeth a Wife findeth Good, saith *Solomon*. Good; that is, much Good, exceeding great Good: (For it is spoken by way of excellency or eminency;) as if he could not well tell how to expresse how much good might by her accrue to the Husband of such an one. And, She will do him good, saith *Solomons* Mother, and no Evil so long as ever they shall live together. An whole Treasury of Good there is in a good Wife.

To point only at some general Heads of this Good, that such a Wife bringeth with her. For the Time will not suffer me to insist long on nought.

First for Society: Man naturally affecteth Company and Society, and shunneth Solitude. Society is the very Soul and Life of Mans Life. There is no comfortable Fruition, or delightful Possession of ought without it. But Solitude is uncomfortable: There is no Warmth in it, saith *Solomon*. It is not good, saith God himself, for Man to be alone. For some other Creatures it may be; but for him it is not, being of a sociable Nature, as many of them are not: And yet even those also, though waving others, yet admit and affect some kind of Society, as that by Name that we now entreat of. Two therefore, saith *Solomon*, are better than one: in Mankind especially naturally so made. And *Adam* in Paradise, though he were truly happy, yet was he not fully happy: his Happiness was not compleat; he was nothing so well yet as he might be, while he was yet without a Mate. Yea the Heathen Man thought that though a Man were in Heaven, he would have little Joy or Comfort, the Less at least, of his being there, unless he had some there like himself to converse with. There is much want of Comfort then in Solitude; much Comfort in Society. But there is no Society more near, more entire, more needful, more kindly, more delightful, more comfortable, more constant, more continual, than

the Society of Man and Wife ; the main Root, Source and Original of all other Societies : Which of all others therefore Man is naturally most enclined unto : And without which therefore even the Heathen held the House and Family half unfurnished and unfinished : and not fully happy, but half happy, though otherwise never so happy, till therewith it became compleat.

Secondly, For Assistance. It is not good, saith God, for Man to be alone : I will make him an Help, or an Assistant ; not a Mate only but an Helper ; not a Companion only, but an Assistant too. Man being a Creature of the Kind, not of those that love only to flock, and feed, and bide, and live together, as Dawes and Stares do ; but of those that desire to Combine, and Work, and Labour also together, as the Bee and the Pissnir ; he stood in need, as of Society, so of Assistance. God of his Goodness therefore provided such a Mate for him, as might also be an Help and an Assistant unto him. And if Man before his Fall in the State of Innocency stood in Need of Help, when his Labour was not toil to him, no Pain, but a Pleasure ; then much more since his Fall now that his Travel is become toilsome unto him, and the Fruit of his Sin hath brought so many Burthens upon him, which he was not before, nor ever should have been encombred, with, hath he continued in his first Estate. Much need therefore hath Man of Help. And, Two therefore, saith *Solomon*,

are better than one: not only because they impart Comfort and Courage mutually either to other: (for, if two lie together, saith he, they have the more Warmth:) but because they may help and assist either other: for, if two go together, it giveth the more Strength: If the one fall, the other may help him up again: and two may stand, where one may fall; and doing the more Work, they may earn the better Wages. Now behold here a Fit, and a ready Help. A fit Help, I say, for Man: For who fitter to help Man, than she, whom God himself hath fitted for Man, and made for this very end to be a fit Help for him? I will make him such an Help, saith God, as shall be meet for him: one that shall be meet for him: one that shall be as his Match, as his Mate; one that being in all Parts and Abilities in a manner as himself, shall furnish him with a second self, that may better and more fitly serve him, than any other Help in some kind can; that being glewed as it were to him and so becoming one with him, may make him as two, who before was but one, as seeing, saith the Heathen Man, now with four Eyes, working with four Hands, walking with four Feets: Whereof the one Pair may watch, while the other (if need be) take rest, the one Pair may work and walk, if the other faint and fail.

Thirdly, for Comfort and Solace. Society is at all times very pleasing and delightful: But in times of Grief and Heaviness, as the more

more grateful, because greater Need and Use of Comfort then.

Fourthly, For Issue. Children, saith the Psalmist, and the Fruit of the Womb, are an Inheritance of the Lord. God blessed them, saith *Moses*, when he said, Encrease, and multiply; and by so saying conferred Power of Propagation upon them. For God, saith *Augustin*, when He blesteth, He doth what He saith. The Power of Propagation then is Gods Blessing. And indeed what greater Blessing could God bestow upon Man? What greater Honour and Dignity could he endow Man withal, than this, to make him an able Instrument of Procreating and Producing one in all respects like himself, the chief of Gods Works; of giving being to a Creature endowed with Gods Image, wherein himself had been created? That hath been held as great, if not a greater Honour, to Enrich, as to be Rich; and to make a King, as to be one. It was Mans Pre-eminence above the rest of Gods Creatures, that he bare by Creation the Image of his Creator; which none of them did, (the Angels one excepted) but he only. It was a second Honour, little Inferiour, if at all, to the former, (and wherein Man out-goeth even the Angels themselves also) to be enabled by Procreation to produce such another as God himself had created; and by so doing to come imitate and to resemble God his Creator, as his Father, not in Name and Title only, more in Act, and in Truth. This was a great

Benefit before Mans Fall. In some respects it is far greater since his Fall. Man was then immortal: he is now become mortal and corruptible. And want of Issue is consequently now more uncomfortable, when Men are subject to Mortality, than it had then been, when Man was himself, to have lived always. Good Lord, saith *Abraham* to God, what wilt thou give me, when I go Childless? He had little Comfort of all his great Wealth and Store, (which is wont to make Sterility the more uncomfortable, the greater it is) so long as he wanted an Heir to leave it unto, when he should leave this World himself. And it was that in all likelihood that made the Prophet *Essaias* message so harsh and heavy to King *Ezekiah* when he brought him Word that he should die; because had he then died, he had died without Issue: For his Son *Manasses* that succeeded him, having fifteen Years at least survived that Fit of Sicknes, was but twelve Years old at the time of his Fathers decease. But by means of Propagation Man attaineth a kind of Immortality, to a kind of Eternity, and in his Posterity surviveth himself. To our Father, we say, is not dead, as long as the Son liveth. A Man is not utterly extinct, so long as any one remaineth of his race. To have Issue then is a great Blessing. And it is a greater Honour, saith *Gregorie Nazianzene*, to be Father of one Son, than to be Master of a thousand Servants. And if Issue be such a Blessing, what is the means of obtaining it? If the F

be so blessed, what is the Root then that beareth it, and without which it cannot with Comfort be had? For without Woman, Issue cannot at all, without a Wife it cannot lawfully, without such a Wife it cannot comfortably be had: And indeed what Comfort can a Man have either of such Issue as is a foul Stain and a Reproach to him, the Sight whereof cannot but Minister continual matter of remorse to him, and renew the Memory, so oft as he seeth it or mindeth it, of his Sin and of his Shame; or of Issue by such an one, who when she should be the Light of his Eyes, and the Joy of his Heart, is as a Thorn continually in his Eyes, and a Sting at his very Heart?

Fifthly, For Remedy against Incontinency. A Benefit likewise that before Mans Fall was not, because then there was no need of it. The whole, saith our Saviour, need no Physician. Nor needed Man therefore then this Physick, while he was yet in perfect Health. It is now otherwise with him; And to avoid Fornication therefore, saith the Apostle, let each Man have his Wife, and each Woman her Husband. There is in most Men and Women naturally an Inclination and Propension of the nuptial Conjunction. The Man seeketh his Rib, say the *Rabbines*; and the Woman the Mans Side. The Man misseth his Rib, and seeketh to recover it again, and the Woman would be in her old Place again, under the Mans Arm or Wing, from whence at first she was taken. Nor is this Affection and Disposition at all

Evil simply in it self. But since that Sin came in by the Fall of our first Parents, Mankind having lost that Power and command of it self that before it had; this Affection is not only tainted and mixed generally with much Filth, but it is grown so violent, impetuous and Head-strong with the most, that is ready to break forth into grievous Inconveniences, if some Course be not taken for the restraint of it. Now for Remedy hereof in part hath God appointed this his Ordinance. Which cannot therefore but be esteemed as a singular Benefit and Blessing of those that find such Infirmary and defect in themselves, and howsoever they may be able so to contain themselves that it shall never break forth into any gross impure Act, yet desire to keep themselves unspotted as well in Soul as in Body, and to approve themselves unto God in all Purity, as far as may be, even there also, where none seeth but he himself.

Adde we hereunto in the last Place, that a wise Woman, a discret Wife is no small Grace and Honour to her Husband. And surely if any outward thing may help to grace a Man, Apparel, Jewels, Plate, Hangings, House-Furniture, Attendants, Followers, Retinue, Renew, Issue, &c. then a worthy Wife as much as, yea much more than any such. No greater Grace to a Man, than to have a discret Wife, as no greater Disgrace than to be matched to a Fool. The Husband saith *Clemens of Alexandria*, is a Crown to his Wife. And

And, a worthy Woman, saith *Solomon*, is a Crown to her Husband. Not a Gold Ring on his Finger; (and yet that is accounted some Grace too:) nor a Chain of Gold about his Neck; (that is somewhat more in his Eye, usual only with great ones: nor a Fether in his Hat; but a Crown upon his Head: even a Crown of Gold upon the Head of her Husband, her Head: An Ornament more conspicuous and eminent than any of the former; the proper and peculiar Attire of Princes; the principal Ensign of the highest Honour. The Roman Lady *Cornelia* counted her two worthy Sons her chiefest Jewels, whom she shewed therefore to a Stranger lodging with her, that desired to see what Jewels she had: As of a Spartan Woman also the like is reported. Her Children were the richest Jewels that she had; she the preciouslest Jewel that her Husband had. They were her Crown, as *Solomon* also termeth them; she his. Well might she be termed her Husbands Crown, who for his sake and her Childrens Good, refused a Crown offered her after his Discefs. And well may the Husband of such a Wife esteem her as his choifest Jewel, who by the Testimony of Gods Spirit doth as much Grace him that hath her, as a Crown doth him that weareth it.

And thus you see some few Branches, and rude Lienaments of that Goodness and Beneficialness of this Divine Ordinance, which the Spirit of God by the Pen of *Solomon* here pointed

pointed us unto. A good Wife being, as you have heard,

Thus, Beloved, you see, A good Wife is

The best Companion in Wealth;

The fittest and readiest Assistant in Work;

The greatest Comfort in Cross and Grievs;

The only warrantable and comfortable Means of Issue and Posterity.

A singular and Sovereign Remedy ordained by God against Incontinency.

And the greatest Grace and Honour, that can be, to him that hath her.

In regard whereof, even the very Heathen themselves also, though led by the bare Light of Nature alone, yet have admired the Excellency of this Divine Ordinance, and have worthily preferred it before all other external and temporal Blessings whatsoever.

First, Is a Wife such a Benefit, where she is a Wife Indeed? No marvel then if we find so much Evil, where it is otherwise. The best Things become worst, when they are once corrupted. The strongest Wine maketh the sharpest Vinegar. No Creature more lovely than Man, while he liveth: And none again more gastly to look on when life is once gone. Yea no Creature more Cruel or Savage than Man, when he turneth Beast. No marvel therefore if a Wife, as she is one of the greatest Goods while she so continueth, proveth on the other side one of the grievousest Evils, when she ceaseth to be such.

Secondly, Is a Wife such a Benefit, as is here
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implied. Then those that have been careful in making their Choice, and have in good likelihood compassed such an one as is here intimated, they may with Comfort, Cheerfulness and Confidence enter upon this Estate, with good Hope and Assurance of finding much good in it, of reaping and receiving much Benefit thereby.

Thirdly, Let the Married Wife learn hence what to apply her self unto, that she may be a Wife Indeed. The more Good she doth her Husband, the more Comfort he receiveth from her, the more Benefit he reapeth by her; the more she doth the Office of a Wife, the more she answereth the Name she beareth. And on the other side she ceaseth to be a Wife, yea to be a Woman, when she ceaseth to be a Means of Good to Man: Since that the Woman was not made but for Man, and for his Good; and therefore she answereth not her Original, if she be not so. And in vain will it be for her to bear the Name of that she is not.

Lastly, Hence may the Married Man also learn this Lesson. For how ought he to make much of her, that is a Means of much Good to him? Give her faith *Solomon*, of the Fruit of her Hands: Requite her in the same Kind. If she do thee Good all thy Days; then oughtest thou all thy Days by all Means in all Kinds to seek her Good, her temporal, her spiritual, her eternal Good. For Good requireth Good: and one good-turn, we say, asketh another. Otherwise if thou beest found failing herein

he

her Goodness to thee shall one Day Witness against thee. And the better she is to thee now, the worse it shall go with thee then: Better it were for thee to have no Wife, or one as good as none, if thou beest not an Husband to her, as well as she is a Wife to thee; if thou beest not an Instrument of Good unto her, as well as she is unto thee. For look what is required on her part toward thee, is required the same on thy part toward her: Which unless thou answer her with, thou art no more an Husband to her, than she, if she should fail therein, were a Wife unto thee.

But how may a Man come by such a Wife, as is here spoken of? May some say: such a one as shall be means of so much Good to him that hath her?

She must be sought; saith *Solomon*. And that of of the Lord: For, finding implieth seeking. And he that seeketh, findeth; saith our Saviour. We must not think, because *Solomon* elsewhere saith, that Houses and Inheritance are of the Fathers, but a good Wife is of God; that therefore no Industry is to be used on our part, but that Men should lie still, or sit them down, expecting that God should drop Wives down out of the Clouds for them, as Towns were said to come into *Timothews* his Toiles, whiles he slept, No; unless we seek we are not like to find. And if by seeking we may find, if after much search made, we may light on such an one, we are well.

And as it is a favour somewhat rare, that

God

God vouchsafeth not a good Wife to every one; so it is a Blessing of much Moment, where he pleaseth to vouchsafe it. It is a Blessing that bringeth a kind of Heaven upon Earth; and the contrary produceth a kind of Hell here out of Hell: according to that which the Heathen Man well saith, that every Man when he marrieth, bringeth either a good or an evil Spirit into his House; and so consequently maketh his House, to himself at least, either an Heaven or an Hell.

Now the consideration of these Points may serve, partly for Reprehension, and partly for Admonition.

For the former; It may first serve to reprove the Practise of those that seek not at all; make no search or enquiry; but take Wives as they stumble on them Hand over Head, (as many do Friends, whom a Pint of Wine drunk together, or a Game at Tennis, &c. maketh friends;) as if they drew Cuts, or cast Lots for them, as some sometimes have done. If thou wert to take an House, or to hire but a servant, saith *Chrysostome*, how careful wouldest thou be to make diligent Enquiry of the Commodities and Discommodities, Conveniences and Inconveniences, Easements and Annoiances of the one, who hath before dwelt in it, what Neighbour-Hood about it, and the like; and of the Qualities and Conditions, Vices or good parts of the other, whom he had formerly served, how behaved himself in their Service, how likely to prove fit for thy Service, and the like.

And

And hadst thou not much more cause to be careful, yea curious in thine Inquiry concerning her, whom thou mayest chance to make thy Wife?

Secondly, It serveth to reprove those that seek indeed, but seek amiss; that seek without Light, yea that refuse to use such Light as would be lent them, and is tendred unto them, and that, when they have more need of it than they are, it may be, aware of. Such are they the younger sort especially, that think scorn to take Advice of their Friends, imagining themselves wise enough to Advice themselves, and to make their own choise. That that proveth the very Ban, and utter overthrow of many a one, that might well have done well, if they would have been ruled by those that wished them well, and were both able and willing well to advise them: but refuse to hearken to any good Advice, till it be too late, when they come to be scourged soundly with a Rod of their own making.

Thirdly, It serveth to reprove others that seek Amis in another sort: they knock at the wrong Door, they go not the right way to work; that seek by indirect Courtes to ensnare the Hearts and entangle the Affections of those whom they desire, being under the Power of others passing by their Parents or others under whose Power they are; and whom as God hath set in his place, so he hath in part imparted to them his Power of disposing. Such cannot expect to be perceived

pect and Blessing from God on their seeking, seeking contrary to his Word and Will.

Fourthly, Those especially come here to be reprov'd, that pass wholly by God, never look up to him: use their own Industrie, it may be, and take Advice of their Friends, but never think on or look after him that ought to be their principal Adviser, their chief Counsellour, their best Friend, either to crave his Advice or to ask his good Will. And no marvel, if so much neglecting him, they speed accordingly, they miss of that that without him cannot be had. Thou wouldest take it evil, that any Man should be a Suitor to thy Daughter, and never come to ask thee thy Good-will. Much more may God take it evil that thou shouldest seek to win his Daughters Love without craving his good leave.

Lastly, Let such married Persons as God hath now blessed in this Kind, learn hence what cause they have to be thankful to God either for other. Yea let the Jarres and Discord that they see between other Men and Women mismatched, and the Cross and cursed Carriage of them either toward other, together with the manifold Annoiances and grievous Mischiefs and Inconveniences that ensue ordinarily thereupon, be a means to put them in Mind of Gods great Mercy and Goodness to them, and of his special Favour towards them; and to make them the more thankful unto him for the same.

And since that this married Couple have received each other from God, let them herein strive

strive to shew their Thankfulness unto God by Endeavouring to bring each other nearer unto God, by helping each other forward in the good ways of God : Do with one another as *Anna* did with her Son *Samuel*, as she had him of God, so she bestowed him on God again ; return each other again to God, and labour to return them better than they receive them. The better you are and shall make either other, the better will you enjoy one another. And the nearer you approach and shall bring either other to God, the more good, through Gods Goodness, will you have, or shall have either of other. The more Man and Wife profit in the Fear of God, the more comfortably and contentedly shall they live together, the better shall it be for them both. *Amen.*

F I N I S.
